THE
Saints Encouragement
IN
EVIL TIMES:
OR
OBSERVATIONS
Concerning

The MARTYRS in general, with ſome memorable Collections about them out of Mr FOXES three Volumes.
MARTIN LUTHER.
The COVENANT and PROMISES.
AFFLICTIONS.
LIVING and DYING by FAITH.

By EDWARD LEIGH Eſquire, Mr of Arts of *Magdalen* Hall in *Oxford.*

The ſecond Edition corrected and inlarged.

REVEL. 14. 13.
Bleſſed are the dead which die in the LORD.

Mori timeat qui ad ſecundam mortem de hâc morte tranſibit. *Cypr.* de mortal.

LONDON,
Printed by *Abraham Miller* for *William Lee* and *Thomas Underhill.* MDCLI.

TO THE Christian Reader.

READER,

THE Church even *in her Infancy, the Christian Church was under the Cross*, Stephanus lapidatus, Iacobus trucidatus, *saith* Austin, Steven *was stoned, and* Iames be-

The Church was purchased with blood, *Isai.* 53. He speaks of Christs sufferings, *Isai.* 54. of the propagation of the Gospel.

When any common calamity befel the people or State, as famine, dearth, peſtilence, they ſtraight-way imputed it to the Chriſtians, ſaying, *that they and their wicked religion were the cauſe thereof.* *Chriſtianos ad leonem.* Tertul. *Apol. cap.* 40. *Away with them to the lion, to the ſtake.*

beheaded. The Church hath had two kinde of perſecutions, one from Rome *ethnicall, the other from* Rome *Papall. After the Apoſtles what a continuall ſtorme aroſe againſt Chriſtians, which laſted three hundred years under the ten monſters of men, thoſe bloudie Emperours,* Nero, Domitian, Trajane, Antoninus, Severus, Maximinus, Decius, Valerianus, Aurelianus, Diocleſianus, *whoſe rage was ſuch as a man could not ſet his foot in* Rome, *but tread on the graves of* Martyrs.

Nero

Nero *was the Author* * *of the first grand Persecution, wherein* S. Peter (*as it is said*) *and* S. Paul *were martyred at* Rome, *with others innumerable, and* Iacobus Iustus *at Ierusalem, whence* Tertullian *inferred,* That the Gospel must needs be a precious thing, because *Nero* hated it.

Diocletian *raised the tenth and extreamest Persecution*†, *wherein Churches were overthrown, Bibles burnt, whole Cities razed, women hanged upon trees naked with their head downwards. The Christians yet*

* *Consule Commentarios vestros, illic reperietis primum* Neronem *in hanc sectam tum maximè Romæ orientem* Cæsariano *gladio ferociisse: Sed tali dedicatore damnationis nostræ gloriamur. Qui enim scit illum, intelligere potest non nisi grande aliqr od bonum à* Nerone *damnatum.* Tert. *Apol. c.* 5.

† *Vid.* Eusеb. *lib.* 8.

in that time under the Heathen Emperors had many Lucida intervalla, *many breathing ſpaces under Princes not altogether ſo bloudy. But the Popes have perſecuted the Proteſtants for ſix hundred years together, and that without any intermiſſion.*

I might exemplifie in many of their cruel practices.

1. *In their wars againſt the* Waldenſes *and* Albingenſes.

2. *In the Maſſacre of* France, *in which the rivers were died with bloud.*

3. *In our* tempora Mari-

ana

ana *Queen* Maries *daies*; *Who hath not heard of bloudy* Bonner *and* Gardiner?

4. *In the rebellious insurrection in* Ireland, *and the cruel butchery of above two hundred thousand Protestants there.* Platina *writes of seventeen thousand martyred by* Diocleſian; *but* Meterane *writes of fifty thousand ſlaughtered by the Pope only in the Low-countries, and that in the time of* Charls *the* 5th. Natalis Comes *of ſixty thouſand in* France *only in one year.* Iulius *the ſecond in ſeven years ſhed the bloud*

of above two hundred thousand Christians.

Austen speaks of a three-fold Persecution that should befall the Church, *Prima persecutio violenta per Principes mundi. Secunda fraudulenta per hæreticos. Tertia & fraudulenta & violenta simul*, in these later daies.

Antichrist is drunk with the bloud of the Saints, *Revel.* 17. 6. *and* 18.24. In her, *that is*, Babylon, *now* Rome, was found the bloud of Prophets, *that is*, of all those that preacht the Word of God, and of Saints, and of all that were slain upon the earth; *They were put to death by the authority of the Pope. Some hold that the bittereſt Perſecutions of the Church of God are yet to come, but two conſiderations may much ſupport the ſpi-*

rits

rits of Gods people.

1. *The ſhortneſſe of the Perſecutors lives, and their miſerable ends for the moſt part.*

2. *The good that comes to the Church of God by affliction and Perſecution. I will not ſpeak of the ſhort lives of many Popes*, and the ſhort reign of Queen* Mary*, *nor of the miſerable end of many perſecuting Emperors, but ſhall out of* Foxes *Martyrology, inſtance in the exemplary puniſhments of ſome of the perſecutors of our Martyrs.* George Eagles (*alias*, Trudge

* Qu. *Elizabeth* outlived eight Popes.

* Of all ſince the conqueſt her reign was the ſhorteſt, only excepting that of *Richard* the tyrant; but much more bloudy then was his. *Speeds* Chro. in Q. *Mary*. See the Theatre of Gods Judgements by D. *Beard* and *Tailour*, ch. 12. & 13.

Foxes Acts and Mon.vo. 3. pag. 1023.

Trudge over the world) *hid himself in a Corn-field, and by the benefit of the height of the Corn, and breadth of the field he had escaped, had not* Ralph Lurdane *one of his persecutors with more malicious craft, climbed a high tree to view over the place, and so descried him.*

Diocletian because he could not accomplish his will in destroying the Christians as he desired, laid down the Empire in discontent.

This Persecutor a lewd fellow of life for theft and whoredome, within a few years after he had apprehended the foresaid George Eagles *for gain of money, he himself was attached of felony for stealing a horse,*

con-

condemned and hanged in the same place and Town of Chelmesford, *where* George Eagles *before suffered* martyrdome. *A Bishop coming to* Stephen Gardiner (*Bishop of* Winchester) *on his death-bed, put him in remembrance of* Peters denying his Master; *he answering again: said,* That he had denied with *Peter*, but never repented with *Peter*, and so both stinkingly and unrepentantly died. *Doctor* Story *was a great enemy to the Protestants in Queen* Maries *dayes, but in*

Foxes vol. 3. p. 95.

See also in *Fox* a notable story of the death of D. *Whittington* a persecutor.

Fox. *ubi ſup.* Diocleſiano & Maximiano *imperantibus, acerbiſſima perſecutio exorta, quæ per decem continuos annos plebem Dei depopulata eſt. Qua tempeſtate omnis ferè, ſacro martyrum cruore, orbis infectus eſt. Quippe certatim gloriosa in certamina ruebatur, multoque avidius, tum martyria glorioſis mortibus quærebantur, quam nunc epiſcopatus pravis ambitionibus appetuntur. Nullis unquam magis bellis mundus exhauſtus eſt: neq; majore unquam triumpho vicimus, quam cum decem annorum ſtragibus vinci non potuimus.* Sulpit. Sev. *Sac. hiſt. l. 2.*

in Queen Elizabeths *reign he being beyond ſea was by a handſome wife brought over into* England, *and ſuffered as a Traitour, on whom the Boyes ſung theſe verſes,*

D. *Story* for you I am ſorry,
The hangman muſt have your gown:
Your father the Pope could not ſave you from the rope,
For all his tripple crown.

Secondly, The people of

Go

God like Cammomile, the more they were trod on, the more they did ſpread, and (like Rabbets in froſty weather) did thrive under perſecution. One ſaith,* Martyrology and catechiſing were the great Engines by which the Reformers battered down Popery. Ierom *compares the ſtate of the Church under* Conſtantine *and ſome Chriſtian Emperors with that under* Diocleſian *and ſome perſecuting Emperors: Under the former the Church increaſed much,* Potentia & divitiis, *in power and wealth, but dimini-*

*M. *Manton* on *Rev.* 2. 3.

minished virtutibus *in vertue*, *How strangely was that Promise accomplished in* England *and* France, Whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall finde it.

Mat. 25. *Negotiatio est aliquid amittere ut majora lucreris.* Tert. *ad Martyres.*

William Wolsey *Martyr being in prison sent by another a* noble *to* Richard Denton *with this commendation*, That he marvelled he tarried so long behind him, seeing he was the first that delivered him the book of Scripture into his hand, and told him that it was the truth, desiring

ring him to make haſte
after as faſt as he could.
This money and meſſage be-
ing delivered to Denton *al-*
moſt a year after Wolſey
was burned, his anſwer was
this. I confeſſe it is true,
but alas I cannot burn.
But he that would not burn
in the cauſe of Chriſt, was
afterward burned againſt
his will; for his houſe was
ſet on fire, and while he went
into ſave his goods he loſt
his life. On the contrary,
ſome that were in priſon, and
purpoſed to ſuffer for the
truth, were by the death of
Queen Mary *happily pre-*
ſer-

Fox. Acts and Monu. vol. 3. p. 433.

served, that being a true observation which * *one hath,* As good husbands do not put all their corn to the oven, but save some for seed, so doth God ever in the worst of persecutions.

* Dr *Hall.*

When Henry *the* 4th *of* France *had conquered his enemies, he turned Papist, and gave this reason of it,* That he might settle himself in peace and safety. Ravilliack *who slew him, confessed that the reason why he stabbed him, was, because he was of two religions. It is well noted by a*

Re-

*Reverend Divine**, That the book of martyrs was in high esteem all the days of Queen *Elizabeth*: *All Churches by authority were injoyned to have it, so as all that would might read it. There was scarce a family of note that had it not, it was usuall to spend the long winter evenings in reading it. By the constancy of Martyrs* therein set out, people were much encouraged*

* Dr *Gouge* on *Exod.* 13. 13.

* I am the weakest many waies of our company, and yet I thank our Lord God and heavenly Father by Christ, that since I heard of our dear brother *Rogers* departing and stout confession of Christ and his truth even unto the death, my heart (blessed be God) so rejoyced at it, that since that time, I say, I never felt any lumpish heavinesse in my heart, as I grant I have felt some times before. B. *Ridley* in a letter to *Bradford*.

ged to stand to that faith
which was sealed by their
bloud, Phil. 1.14. *Whether*
the killing of the two Wit-
nesses be near at hand or no
I determine not; *but sure*
there is likelihood enough of
Troubles and Persecutions
to Gods people, therefore I
conceive these several
Tracts, Of the Martyrs
in general, and concern-
ing our English Martyrs
Of Martin Luther *a coura-*
gious Reformer, Of the
Covenant and Promises
Of Afflictions, Of living
and dying by Faith, *may*
be very sutable to our times.

But

But some may urge, That for the first Subject concerning the Martyrs, there was a Book long since published, stiled, The Mirrour of Martyrs, *usefull that way. I deny not but that Book might be profitable to divers Christians, who either wanted money to purchase, or leasure to reade the large Book of Martyrs. But my drift in this work is to excerp only (among the many* Dicta facta *of the Martyrs) those speeches and acts of theirs, which were specially observable.*

M. Cot-

M. Cotton (who compos
the book before mentioned
hath confusedly jumbled
vers things together: som
of which are ordinary
though others may be remar
kable, and I believe he m
stakes in that which he ha
of Voes, it being not conso
nant to the original when
he took it. He hath also the
same thing twice of Ioh
and Christopher Waid.
hope therefore (though
have many things the same
with Cotton) that this wor
will be of special use to thos
who would not be ignoran
of the living speeches of th
ing

ing Christians. The Saints are best toward their end; so it was with Iacob *and* Moses, *as appears in his excellent Song made a little before his death,* so David, Solomon, *what an excellent Sermon and Prayer did our Saviour make a little before his death! I have likewise long since put forth a* Treatise of the Covenant and Promises, *yet having collected divers new Observations of that excellent subject (for some of which I was beholding to two of our worthy Lecturers* † *at* Westminster) *I thought good to add*

Deut. 32.

John 14. 15. 16. and 17. Chapters.

† Mr *Marshall* and Mr *Strong.*

add this Tract to the rest it being of special use al waies for Christians, espe cially in evil times. Thus hoping God will blesse thes my endeavours for the good of his people, I rest

Thy true Christian Friend

EDWARD LEIGH

READER,

I *Conclude my Book of the Promises thus, A* Table of the Promises as they are disper sed in the several Books of Scripture, *not in tending thereby a full and perfect enumeration of every particular Promise (as M.* Powel *in his* Christ and Moses Excellency, p.65.marg *seems to understand it) but to shew what Pro mises I observed in reading over the Bible, and to direct weaker Christians how they might likewise take notice of them for their comfort. If M.*Powels *design in his Book be to reckon up the just number of all the Promises, he may perhaps fail in his undertaking.*

TO HIS

Honoured Friends

Mrs *SISSILLIA*

AND

Mrs *ISOLDA D'EWES*,

Daughters to the late deceased Sr *Simonds D'Ewes* Knight and Baronet.

Noble Gentlewomen,

MY great obligation to your worthy Father for many civilities and curteſies, as alſo to your ſelves for your free reſpect to my only Daughter, may be a ſufficient Apology for the

Dedication of this Treatiſe unt
you, eſpecially ſince at the fi
publiſhing of it, I had intentio
in that kinde toward one of yo
I wiſh it may be as profitable u
to your ſelves and others, as it
ſeaſonable both to the Time
and your condition. The gre
impudence in ſinning, both
reſpect of errors* in judgemen
and abominable evil practiſe
the deſpiſing of the Ordinance
and Miniſters, the many unhap
py breaches among Gods ow

* Untill the times after the death of James the Juſt, the Church was called a Virgin, as being not corrupted with the overſpreading of hereticall Doctrine. For howſoever hereſies did ſpring up before: yet they were ſo kept down by the Apoſtles and Diſciples, who had heard our Lord himſelf preach; that the Authors and Eautors there were not able to get any great head, being forced by the Authority of ſuch oppoſites to lurk in obſcurity. But as ſoon as that generation was gathered unto their Fathers, and none of them were left, who had the happineſs to hear the gracious words that proceeded from the Lords own mouth: The Heretiques taking that advantage, began to enter into a kinde of ambition, and with open face publickly to maintain the doctrines of their ſcience falſly ſo called, 1 Tim. 6.20. (from whence they aſſumed unto themſelves the name of Gnoſticks, or men of knowledg) againſt the preaching of the truth, which by them who were eye-witneſſes, Luk. 1.2. and Miniſters of the Word had been once delivered to the Saints, B. Uſher. orig. of Biſh.

people

people (who are divided not only in their judgements, but in their very affections, consciences, and prayers) are sad symptoms of Gods displeasure with the Nation. Hath not that Scripture a maligne aspect upon these dayes, 2 *Tim.* 3. 1, 2, 3, 4, 5. the times in these respects are rather evil and perilous, as the Apostle phraseth it, then glorious, though I desire heartily to praise God for that Liberty which his Ministers yet have to preach, and his people to hear the Gospel. We must ascribe all our calamities to our sins, *Woe unto us that we have sinned*, Lament 5. 16. It is so elegant in the Original that M. *Wheatly* (who used to be very plain in his preaching, and not to name a Greek, Latine, or Hebrew word) quoted it once in the* Hebrew אוי נא לנו כי חטאנו

* *Taking it one Fast-day for his Text.*

Is not your condition likewiſe (young Gentlewomen) ſome way ſuitable to the Times we live in, ſad and diſconſolate. To be Orphans, fatherleſſe and motherleſſe, is uſually very comfortleſſe, as appears by that moſt ſweet Promiſe, *John* 14.18. *I will not leave you comfortleſs, I will come to you.* The Greek is, *I will not leave you Orphans, I return to you.* οὐκ ἀφήσω ὑμᾶς ὀρφανοὺς ἔρχομαι πρὸς ὑμᾶς. *Ac ſi diceret Chriſtus* (ſaith *Beza*) *ſe licet nondum profectum jam eſſe in reditu* As if Chriſt had ſaid, Although I am not yet gone from you, yet am I returning to you. I write not this to renew your grief, but rather to revive you with ſo comfortable a Cordial. They are not Orphans which have Chriſt for their Father, *Hoſea* 14. 3. *In thee the fatherleſſe findeth mercy.* Go to the Throne of Grace, and humbly

humbly plead these Promises, and know that God hath especially ingaged himself to help the afflicted. You may (I hope) be much incouraged herein by the use of this Treatise. Labour to be well principled in the grounds of Religion, make sure your interest in the Covenant of Grace, and those great and precious Promises; be zealous for Gods Glory, and couragious for the truth, as *Luther* and the Martyrs were; Live by Faith in the worst times, and then shall you die comfortably: Live with dying thoughts, and you shall die with living Comforts: You know who used that expression in his Prayer. It is a good Rule in Divinity, which I have read somewhere in Master *Burroughs*, *Tantus quisque*

eſt, quantus eſt apud Deum.
Every one is ſo great, as he is in
Gods account. The inward
qualifications of the minde are
Act. 17. 11 to be preferred before outward
greatneſſe, and ſpiritual graces
are incomparably more excel-
lent then all other inward in-
dowments. The leaſt childe
of God is a greater Conque-
rour then either *Alexander* or
Julius Cæſar, Prov. 16. 32. He
ſhall conquer thoſe three great
enemies, the World, the Fleſh
and the Devil. He is above the
love of life, and the fear of
death. The Graces are victo-
rious, Patience will overcome
all ſorrows, Repentance will
overcome all ſinnes, Love
will overcome all difficulties,
and Faith will overcome the
world.

M^rs *Siſſillia*,

Mrs *Sissillia*, you are naturally of a milde temper, be meek in your own cause when you are injured, but not when God is dishonored. You were once well-grounded in Latine, that Mirrour * of Learning for the Female sex, in a Letter to your Father seems to take notice of it. It is pity you should wholly lose it, however the knowledge you once had, will both inable you to write true English, and to prize Learning in others. Go on to practise your Italian hand in the well taking of Sermons, and handsome composure of Epistles.

* *Anna Maria Schurman. in Ep. ad Dom.* S.D.

Mrs *Isolda*, you are spritefull and ingenious, pray God to give you true Wisdome and Christian Magnanimity of Spirit, which sets a mans heart on

things

things truly great. Conſide
that to enjoy God in Chriſt
our happineſſe, and to glorifi
him our great work, in c
vil converſe avoid thoſe hig
complemental forms ſo muc
in faſhion, let others reput
them according to the Latin
denomination, fine civil filling
of ſpeech and letters; for m
part I eſteem them meer empt
neſſes. In all religious addreſ
ſes be humble and reverend
Pſalm. 2. 11. *Hebr.* 12. 28.
ſhall as a faithfull Friend take
the boldneſſe to adviſe you both
in one main buſineſſe, *viz.*
that of Marriage, which is like
a ſtratagem of Warre (as one
ſaith) where one can erre but
once. Therefore the Heathens
were wont to ſet *Mercurie*
their god of Wiſdome by
Venus

Venus their goddesse of Marriage, to note, That there was need of judgement there. Matrimony looks at two ends, next to the Glory of God which is the main and utmost end, The one the Comfort, Welfare, and Good of either of the Yokefellows, by the mutuall Help and Contentment which they may afford each to other. The other is the establishment of Families by raising up a vertuous and prosperous Offspring, and so continuing the Name and Posterity of any Person and Family. These two ends are best compassed, not by Goods, Lands, or Revenues of the Husband or Wife, but by their good Qualities, as Discretion, Godlinesse, and good Behaviour.

Other-

Conjugiũ est divina, & legitima conjunctio maris & fœminæ spe prolis, vel saltem vitandæ fornicationis & peccati causa ad gloriam Dei. *Luther.* in *Gen.* 24. Vide illũ in 28. c. Gen. 24. 14 *Vid.* Corn. a Lap. *in Gen.* 24. 14

Otherwise if their Conditions be naught, they shall live discontentedly in the midst of greatest Abundance of Wealth and means.

Secondly, The good Wife or Husband are most likely not alone to have Children, but also to have Gods Blessing goe with their Children, so that they shall be educated vertuously, and in the fear of God, and grow up as *Olive Plants round about their Table*, Psalm. 128. 3. even straight, fair, and fruitfull; Therefore one should look after Goodnesse chiefly in Marriage, *Ruth* 3.11. 1 *Cor.*7.39.

But I have already transgressed the bounds of an Epistle, and therefore shall conclude all with that of *Salo-*

mon

mon, Your own Friend, and your Fathers Friend forsake not.

Your affectionate Friend

Edward Leigh.

Dedication.

Your affectionate friend

Edward Leigh.

THE SAINTS Encouragement IN *Evil Times.*

CHAP. I.

Observations concerning the Martyrs in general.

A Martyr in common use of speech, means one which seals his witnesse to the Gospel with his bloud, suffers death for Christ. That's a Martyr κατ' ἐξοχὴν in the highest degree.

Vide Bez. *in* Act. 22. 20. Heb. 12. 4. Rev. 2. 13. & 6. 9.

* *Martyrum nomen hodiè duntaxat illis attribuitur qui mortem pro Christo perpessi sunt. Olim verò & potissimum ætate Cypriani, etiam illis qui à confessione nominis Christi nullis tormentorum atrocitate abduci poterant; quos eleganter Tertullianus lib. ad Martyres, designatos Martyres nuncupat.* Pamelius *ad* Cypr. *epist.* 9.

* degree. But the word in Gramm sense, means but a Witnesse, *Act.* 1. *Tertullian* cals confessors to Chris Martyrs.

There are *Martyres diaboli*, as *Tertullian* cals them; *Drexelius* glories in Sir *Thomas More*, and *à Lapide in Campian*, as Christs chãpions. *M. Bradford* to all that profes the Gospel in *Lancashire*.

He must suffer in a good cause fo the name of Christ, 1 *Pet.* 4. 14. *Ca sa non pœna facit martyrem. Non de bet quid quisq; patiatur, sed quare pa tiatur, attendi.* Aug. *contra* Cresco *lib.* 4. *cap.* 46. The cause not the pu nishment makes a Martyr. When consider the cause of my condemna tion (said Mr *Bradford*) I canno but lament, that I do no more re joyce then I do. For it is for God verity and truth, so that the condem nation is not a condemnation o *Bradford* simply, but rather a con demnation of Christ and of his truth; *Bradford* is nothing but an in strument in which Christ and his do ctrine is condemned.

How

How early did Martyrdom come into the world? The first man that died, died for religion.

One saith, None are saved but Martyrs; Martyrs either actually or habitually; having faith enough to encourage, and love to constrain them to be Martyrs, if the honour of their profession should require it. The habit of Martyrdom is included in the most fundamental principle of Christianity, love of Christ better then our selves, self-resignation or denial.

To suffer death for Christ is the greatest honour * which can befall a man, and such a promotion that the highest Angel in heaven is not permitted to have.

In the Primitive times they were wont to call Martyrdom by the name of *Corona Martyrii*, the crown of Martyrdom, and *Stephen* the protomartyr had his name in Greek

D. *Hall's* contempl. M. *Pinkes* fourth Sermon on that Text, *Luk.* 14.26 See more there. Phil. 1.29. **Careles* in his letter to *Agnes*. *Glascock*. Fox. 3. vol. p. 29. And *Guide Bree*. 3. vo. p. 38. *Magnificus Martyrij titulus* δεξάζειν τὸν Θεὸν Grot. *in* 21 Joh. 19. *Vid.* Spanhem. *Dub. Evang.* 89. Whence those frequent speeches, *Martyrio Coronatus est, Coronam Martyrii accepit.* The Schoolmen speaking of divers Crowns have assigned *Aureolas* to Virgins, Doctors, and Martyrs.

from a Crown. One woman Martyr having her childe in her hand, gave it to another, and offered her self to Martyrdom; *Crowns* (saith she) *are to be dealt this day, and I mean to have one.*

Tertullian had a high esteem of the Martyrs, for writing a book to those which were *Martyres designati*, appointed to die, he saith, *Nec tantus ego sum ut vos alloquar, Ad Mart. sive l.7.c.1.*

Constantine the Great used to kiss the hollow of old *Paphnutius* his eye, which he had lost for the cause of Christ in the former persecutions.

Luther writing to those which were condemned to death, saith, The Lord will not do me that honour, I who have made all this busle: It was very strange * that one who had so provoked the Pope and all his potent party, should die quietly in his bed.

When his enemies sought his life, he wrote on his Study, I shall not die but live, and praise the goodness of

* *Hic* (scil. *amor sponsi*) *leonis faucibus* Lutherum *eripuit, & quod meritò stupebat mundus, in medio tot ac tam potentum hostium, infimo homuncioni & longam vitam prorogavit, & placidam mortem intra domesticos parietes concessit,* Brightm. *in* Cant. 6.2.

of the Lord. Martyrdom manifeſts both Love and Courage, *Eſt actus charitatis ut imperantis, fortitudinis autem ut elicientis*, Aquinas 2da, 2dæ, *Quæſt.* 124. *Artic.* 2. It is (ſaith he, *ibid. Artic.* 3.) *Actus maximæ perfectionis.*

Bernard ſaith, There are three ſorts of Martyrs, 1. Martyrs, *Voluntate ſolùm*, in will only, ſo all the godly are Martyrs. 2. *Voluntate & opere*, in will and act; thoſe who chearfully lay down their life for Chriſts cauſe. 3. *Opere ſolùm*, in act only; ſo the children of *Bethlehem*, Mat. 2. 16. This was rather a paſſive then an active Martyrdom, and improperly ſo called, ſince to true Martyrdom not only ſlaughter and a good cauſe are requiſite, but a will and intention of undergoing death for Chriſts ſake. *Spanhem. Dub. Evan. par. 2. Du. 84.*

It is a queſtion among the Schoolmen, Why Chriſt ſhould ſo complain in his ſufferings, as in the Garden, and on the Croſſe, and yet the Martyrs ſuffer ſo chearfully?

1. They ſuffered for God, and Chriſt from God.

2. They ſuffered in their bodies, Chriſt in his ſoul, and the wrath of God, *Iſa.*53.10.

3. Their ſufferings were mixed with joy and comfort, exuberance of joy ſometimes. Chriſts ſufferings on the Groſſe were void of all comfort, *Matth.* 27. 46. and there was a ſuſpenſion of divine influence.

Ex illa tanta multitudine omnis generis ſexuſq; hominũ tot locis ac ſæculis diſtinctorum, qui pro hac religione mori non dubitarunt, colligendũ, magnam aliquam tantæ conſtantiæ fuiſſe cauſam, quæ alia cogitari non poteſt, quam lux veritatis, Grot. *de veritate Rel. Chriſt. l.* 2.

Mr *Ball* in his Catechiſme ſaith, The teſtimony of conſcience is a ſtrong argument to prove that there is a God, and the conſtancy of the Saints * is a good reaſon to prove the Scriptures to be the Word of God, both theſe main principles of Religion may be then confirmed from the carriage and courage of the Martyrs.

First, How forcible was the working of conſcience in ſome of them! *Bilney* and *Bainham* at firſt recanted, but what a hell did they feel in their conſciences till they returned to God, and bewailed their abjuration!

See *Foxes* 1. vol. in *Bilney*, and 2. vo. *p.* 300.

n! On the contrary, what raviſhing omfort did *Robert Glover* enjoy a ittle before his martyrdom? *Dear Wife* (ſaith *Sanders* *) *Riches I have none to leave behinde me, wherewith to endow you after this worldly manner, but the treaſure of taſting how ſweet Chriſt is unto hungry conſciences (whereof I thank my Chriſt I feel part, and would feel more) I bequeath unto you, and to the reſt of my beloved in Chriſt to retain the ſame in ſenſe of heart always.*

* In a letter to his wife. *Fox.* 3. vol. p. 138.

Legitur de quodam, qui cum quadraginta Martyribus paſſus, in fine defecit, & negavit, ſed mox poſt negationem, Spiritum emiſit. Lutherus *in Cap.* 10. *Matth.*

Secondly, The Martyrs conſtant ſuffering may much eſtabliſh us in the aſſurance of the Scriptures coming from God.

See *Rawlins* and *William Sparrow.*

1. Obſerve the number of thoſe which ſuffered for the truth, of all ſorts and conditions, ſtout and tender, noble and baſe.

Ab origine Jeſuitarum ad annum 1580. *hoc eſt, paulò pluribus quam* 30 *annis, Orthodoxorum nongenta fere millia dicuntur fuiſſe trucidata, in* Belgia, Gallia, Anglia, Italia, *&* Hiſpania. *Balduin. de Antich. cap.* 6.

Sleid.com. l.17. *Famesius* departing out of *Italy* reported to have said, That he would make such a slaughter in *Germany* that his very horse might swim in the bloud of the *Lutherans*. So much bloud of the Protestants was spilt in *France* that the very rivers in the streets flowed with bloud. The Duke of *Alva* sitting at his Table* said, that he had taken diligent pains in rooting out the tares of heresies, having delivered 18000 men in the space of six years only to the hands of the hangman, for which the Pope gave him a consecrated sword.

* Meter. *hist. de reb. Belg.* l.15.

From the beginning of the Jesuites to 1580 (being the space of 30 years) almost 900 Within the compasse of lesse then four years continuance, there died in *England* in Q. *Maries* reign 277 persons, without regard * of degree, sex or age. In the heat of those flames were consumed five Bishops, one and

thousand Protestants were put to death in *France*, *England*, *Spain*, *Italy*, *Germany*, and other parts of Christendom. Reverend *Cranmer*, learned *Ridley*, downright *Latimer*, zealous *Bradford*, pious *Philpot*, patient *Hooper*. *Fuller* on Heb. 9. 10. * *Speeds* Chron. in Q. *Mary*. Neither in Q. *Elizabeths* reign, nor in the reign of K. *James*, nor K. *Charls*, was any Papist put to death meerly for his conscience.

twenty

twenty Divines, eight Gentlemen, eighty four Artificers, one hundred Husbandmen, Servants and Labourers, twenty six Wives, twenty Widdows, nine Virgins, two Boyes, and two Infants.

Secondly, The persecutors could neither by torments nor pleasures induce them to deny the truth.

When *Valens* the Emperour coming to *Cæsarea* commanded *Basil* to assent to the *Arians*, and threatned to banish and punish him if he obeyed not, *Pueris* (saith *Basil*) *illa terriculamenta proponenda sunt, sibi verò vita eripi potest, sed confessio veritatis eripi non potest.* Those bugbears were to be propounded to children, but for his part (said he) though they might take away his life, yet they could not hinder him from professing the truth. When

Cyprian and *Justin Martyr*, and *Origen* (as some write) were Martyrs. *George* Marquesse of *Brandenburg*, told the Emperor *Charls* the fifth, *Vitam sepotius & sanguinem fusurum, paratumque collum præbere carnifici, quam doctrinam & veritatem agritam abjicere*, Melch. Adam *vit.* Brentii. *Luther* said, *Si piam & justam causam defendimus; cur Dei promissis non confidimus? Præter vitam hanc miserrimam Satanas & mundus nobis eripere nihil potest. At vivit & in sempiternum regnat Christus, in cujus tutela consistit veritas. Is nobis aderit: is etiam causam hanc, quæ non nostra sed ipsius est, ad optatum perducet finem.* Id. ibid.

King *Lysimachus* threatned *Cyrenaus Theodorus* with hanging, *Ista quaso* (saith he) *ista horribilia minitare purpuratis tuis: Theodori quidem nihil interest, humíne an sublimè putrescat.* Threaten those terrible things to thy brave Courtiers. *Theodorus* cares not whether he rot in the air, or on the ground. *Cyprian* said *Amen** to his own sentence of Martyrdom, and the Proconsul bidding him consult about it, he answered, *In re tam justa* * *nulla est consultatio.*

Cic. quæst. Tusc. lib. 1.

* *S. Cyprianus sententiam in se latam audiens, dixit grátias ago Deo omnipotenti, qui me à vinculis hujus corporis dignatur absolvere.* Pont. *in vit.* Cypr.

When the persecuting Emperors kil'd the Christians they could not conquer them, so that one cried out, *Verè magnus est Deus Christianorum*, truly great is the God of the Christians.

* Aug. *Ser. de* Cypr.

Bonner said, A vengeance on them, I think they love to burn.

When the Proconsul threatned *Andrew* the Apostle with the crosse, if he left not off his preaching, I would never (said he) have preacht the doctrine of the crosse, if I had feared the suffering of the crosse.

Ierom

Jerom in the life of *Paulus* the Heremite reciteth a ſtory of a certain ſouldier, whom when the Prætor could not otherwiſe with torments remove from his Chriſtianity, he deviſed another way, which was this: he commanded the ſouldier to be laid upon a ſoft bed in a pleaſant Garden among the flouriſhing Lillies and red roſes, which done, all others being removed away, and himſelf there left alone, a beautifull Harlot came to him, who imbraced him, and with all other incitements of an Harlot, laboured to provoke him to her naughtineſſe. But the godly ſouldier fearing God *more then obeying fleſh, bit his own tongue with his teeth, and ſpit in the face of the Harlot, as ſhe was kiſſing him, and ſo he got the victory by the conſtant grace of the Lord aſſiſting him.

Fox. Acts and Mon. vol. 1. p. 82

*Tandem cœlitus inſpiratus: præciſam morſu linguam in oſculantis ſe faciem exputt, ac ſic libidinis ſenſum doloris magnitudo ſuperavit. Hier. in vit. Pau. Eremitæ.

Thirdly, The Martyrs ſuffered with much comfort *, courage and aſſurance of their ſalvation, going to the fire, as to a feaſt, calling the coles roſes, and the day of their Mar-

*See in Jo. Hus, Jerom of Prague, Hen. Voes, Pet. Serre, Ja. Bainham, Anth. Perſon, An. Aſkew.

Martyrdom, their marriage-day.

Vincentius super prunas incedēs gloriabatur se super rosas ire. Agatha ad epulas & nuptias ire se dixit, cum ad carceres & tormenta iret, Lutherus.

Nihil crus sentit in nervo, cùm animus in Cœlo est. Tertul. *lib.* 7. *ca.* *Cur non me simili torque donas, & me quoque tam illustris ordinis equite creas?* Give me that gold chain, and dub me a Knight of that noble Order, said a French Martyr, when the rope was put about his fellow.

* In a letter to his kindred & friends at his farewell, Fox. vol. 3. pag. 506.

I am to die (said Bishop *Ridley* *) in defence of Gods everlasting truth and verity, which death I shall by Gods grace willingly take with hearty thanks to God therefore, in certain hope without any doubting to receive at Gods hand again of his free mercy and grace everlasting life.

D. *Tailour* in his last will and testament. Fox. vol. 3. p. 175.

Rowland Taylour departing hence in sure hope without all doubting of eternal salvation, I thank God my heavenly Father through Jesus Christ my certain Saviour. *Amen.*

It troubled a Martyr at the Stake, that he should then go to a place where he should ever be receiving wages, and do no more work.

They

They thanked their Judges for condemning them, *Sententiis vestris gratias agimus, cum damnamur à vobis à Deo absolvimur*, Tert. *Apol. c.* 5.

Crudelitas vestra gloria est nostra. Tert. *ad Scap. c.* 5

The Martyrs were eminent in many graces.

1. In humility. They neither called themselves martyrs, nor did they give way to others so to entitle them, but if any in Epistle or speech so named them, they did sharply reprove them, saying, That this appellation was due to Christ alone, which only is a faithfull witnesse to the truth.

Euseb. *eccl. hist. l.* 5.

Ignatius in his Epistles saith, *I salute you, Who am* ultimus, *the last and least of all*: and so in another Epistle, *Tantillitas nostra.*

Lord (said *Hooper*) *I am hell, but thou art heaven, I am a sink of sin, but thou art a gracious God, and a mercifull Redeemer.*

In a praier a little before his death. *Fox.* vol. 3. p. 154.

2. In love to God and Christ.

Ignatius called Christ his love, *Amor meus crucifixus est*, said he, My love was crucified.

See the subscriptions of *Bradfords* letters.

None but Christ, none but Christ, said *John Lambert.*

They

They offered to ſome of them gifts and honours to take them off, to which one well anſwered, *Do but offer me ſomewhat that is better then my Lord Jeſus Chriſt, and you ſhall ſee what I will ſay unto you.*

When the iron-hook was brought to one to faſten him to the ſtake, he cried out, This is the girdle provided for me by my Spouſe, and ſhall not I take it? One Martyr ſaid, Can I die but once for Chriſt?

3. In love to the brethren, and one another, *Ejuſmodi vel maximæ dilectionis operatio notam nobis inurit penes quoſdam, vide inquiunt, ut invicem ſe diligant.* In the primitive times the cry of the Heathens was, See how they love one another, See how they are ready to die for one another. How did they expreſs their affection to one another likewiſe by their gilt-pence, nutmegs, and other tokens which they ſent to one another, and by their hearty prayers?

Tertul. *Apol. c. 39.*

4. In * patience, *Victi ſunt Gentiles, & eorum Idololatria non à repugnantibus, ſed à morientibus Chriſtianis,* Auſt.

* See M. Kerby, Jo. Rogers, D. Farrar.

A

A Martyr being offered to go out of prison, No, said he, I will not go out when my friend would have me, that will be too soon, nor when mine enemy would have me, that will not be at all, but when God will have me. *Martyrium consistit in debita sustinentia passionum injustè inflictarum*, saith *Aquinas*.

5. In liberality to the poor *. * See in B. *Hooper*.

6. In fidelity, *John Bradford* had often leave of his Keeper, while he was in prison, to go see a friend, and he returned to his prison again rather before his time.

7. In zeal and fervency in * prayer, * See Bish. *Latimer*.

8. In mildeness * and forgiving their enemies. * See Archbish. *Crammer*.

9. In constancy, when they persecuted the Christians, they told them it was not *pro fide*, but *pro obstinatione, pro hac obstinatione fidei morimur*, saith *Tertullian*. *Rawlins you left me, and Rawlins you finde me.*

CHAP.

Chap. II.

Some memorable Collections concerning the Martyrs, especially out of Foxes *three large Volumes.*

Polycarpus.

* *Hist. Eccles. lib. 5. cap. 19.*

Eusebius * saith, he was wont to say when he fell into the company of hereticks: *Bone Deus, in qua me tempora reservasti?* Good God, what times hast thou kept me for?

When *Marcion* the heretick casually met him, and said, *Cognoscis nos?* Dost thou know us? *Polycarpus* answered, *Cognosco primogenitum diaboli*, I know the first-born of the devil.

Being urged by the Proconsul to deny Christ, he answered: *I have served him* 86 * *years, and he hath not once hurt me, and shall I now deny him?*

* *Hilarion morti proximus dixisse fertur, egredere, quid times? egredere anima mea, quid dubitas? septuaginta propè annis serviisti Christo, & mortem times?* Hier. *epist.* Fam. *l.* 3. *& in ejus vita.*

The

The Executioner wiſhing him to e mercifull to himſelf, he bid him old his peace, he was his Tormentor ot his Counſellor.

When he ſhould have been tied o the ſtake, he required to ſtand unied, ſaying: *Let me alone (I pray ou) for he that gave me ſtrength to ome to the fire, will alſo give me patince to abide in the ſame without your ying.*

Euſeb. *hiſt. eccl. Permittite me ſic, inquit, Qui enim mihi dedit velle largietur & poſſe; atq; ipſum tolerabilem faciet voluntati ignem ardentem.*

Smyrna was famous in thoſe linde times for the Temple and tatue of *Homer*; ſince for the Preacie of *Polycarpus*, whom our Lord imſelf ſo highly commendeth, *Apoc.* 2. 9. *Purchas* his Pilgrimage, *ib.* 3. *cap.* 17. See *Irenæus lib.* 3. *ap.* 3. *Euſeb. lib.* 3. *cap.* 32. and *ib.* 4. *cap.* 14. That fire (ſaid he o his Tormenters) with which he was burnt would be extinguiſht, ut that to come would never be ut out.

Smyrnenſis Eccleſiæ epiſtola, de Polycarpi Martyrio.

Ignatius.

Ignatius.

A Syria Romam usq; terris mariq; cum beſtiis depugno, noctu ac interdiu alligatus decem Leopardis (quæ eſt militaris cuſtodia) qui & beneficio affecti pejores fiunt, utinam fruar beſtiis mihi paratis, quas opto veloces mihi inveniri, quas & blanditiis demulcebo, ut citius me devorent, non ut quoſdam metuentes non attigerunt, ſed ipſæ averſæ noluit, ego illas vi adigam. Ignatii *epiſtola ad Romanos.*

Being led from *Syria* to *Rome* there to be devoured, he wiſhed by the way as he went, that he were in the midſt of thoſe beaſts which were ready to rend him in pieces, and that their appetites might be whetted to diſpatch him quickly, fearing leaſt it ſhould happen to him as to ſome other Martyrs, that the beaſts out of a kinde of reverence and humanity, would not dare to approach unto him; being ready, he ſaid, rather to provoke them to fight, then that they ſhould ſuffer him ſo to eſcape.

It is reported of him, by ſome Popiſh Writers *(quam verè ipſi viderint)* that he was ſo frequent in reveling the name of Jeſus in his mouth that when he died, there was ingraved and written in his heart the character of that name in golde

Letters

tters: This may be fabulous, but hrist was very dear unto him, he lled him his love, *Meus amor crucifixus est**, My love (said he) is ucified.

* Ignatii ep. ad Rom.

When he heard the Lions roaring, said; I am the Lords wheat * that ult be ground with the teeth of lde beasts, that I may be found re bread.

* *Frumentum sum Dei, dentibus ferarum molor ut mundus panis Dei inveniar.* Ign. ep. ad Rom.

Ignis, crux, ferarum concursus (sciones, laniena) ossium discerptiones, membrorum concisiones, totius corporis tritiones & diaboli tormenta in me veniant, tantummodo ut Jesum nanciscar. Id. ib.

Come (saith he) Fire, Gallows, ilde Beasts, breaking of Bones, aring of Members, contrition of e whole Body, and Torments om the Devil, so that I may gain hrist.

When in his journey to *Rome* he ffered perpetual revilings and ause, he said, Νῦν ἄρχομαι εἶναι μαθητής, *Now I begin to be Christs Disciple.*

John

John Hus.

Martin Luther in his Preface
Daniel, cals him, *Sanctiſſimum M*
tyrem, a moſt holy Martyr, wh
he rehearſeth alſo this Prophecy
his: They ſhall now burn a Go
(for *Hus* in the Bohemian ton
ſignifies a Gooſe) but a Swan * ſh
come after me, which ſhall eſc
their burning.

*Luther in the *Bohemian* language ſignifieth a Swan. *Fox.* Acts and Mon. vo. 1. *p.* 820

In the Councel of *Conſtance* o
of the Articles wherewith he w
charged, and for which he was co
demned, and (contrary to the E
perors ſafe conduct granted hi
perfidiouſly burnt, was the denial
Tranſubſtantiation as a device inve
ed to delude ſimple people with: a
the teaching and maintaining as w
publickly as privately, *that the ſu*
ſtance of bread, and materiall bre
remained after conſecration in the S
crament, depoſed by many that hea
him, and that had argued abou
it with him. Mr *Gataker* of Tra
ſubſtantiation.

The

The Bishops caused to be made a
rtain crown of paper almost a cu-
t deep, in the which were painted
ree devils of wonderfull ugly
ape, and this title set over their
ads, *Heresiarcha**. The which when
saw, he said, *My Lord Jesus Christ*
my sake did wear a crown of thorns,
y should not I then for his sake again
ar this light crown, be it never so ig-
minious? Truly I will do it, and that
lingly.

* A ring-leader and captain of an heresie.

You knew how before my Priesthood
which grieveth me now) I have de-
bted to play oftentimes at chesse, and
ve neglected my time, and have un-
ppily provoked both my self and o-
rs to anger many times by that play.

Fox. vol. 1. p. 830. *John Hus* repents his playing at chesse.

When he was at the stake to be
rnt, his eye fixed upon a poor,
ain countrey-fellow, whom he ob-
rved to be busier then the rest, and
run oftner to fetch more and
ore fagots to burn him, and he said
ereupon no more but this, *O sancta*
plicitas, he meant that that man
eing under an invincible ignorance,
illed by that zeal, thought he did
God service in burning him. *Je-*

Jerom of *Prague.*

Faithfull and plain *John Hus*, learned and eloquent *Jerom* of *Prague.* M. *Travers Fox.* vol. 1. p. 830.

He being condemned by the Councel of *Constance*, thus propheſied, *Et dico vos omnes, ut respondeatis mihi coram altissimo & justissimo judice post centum annos.* Here I cite you to answer unto me before the moſt high and juſt Judge within a hundred years.

He ſaid thus to the Executioner, make the fire in my ſight, for if I had feared it I had never come hither.

Henry Voes and *John Esch.*

Fox. Acts and Mon. vol. 2. pag. 102. K. H.

Henry Voes and *John Eſch* Friers being burned at *Bruxels*, one of them ſeeing that fire was kindled about his feet, ſaid, *Me thinks ye do ſtrawe roſes under my feet.*

Peter Moice.

One of the Martyrs which ſuffered in *Germany*, being called before the Senate at *Dornick*, they began

to examine him of certain Articles of Religion. To whom as he was about to answer boldly and expressly to every point: they interrupting him, bad him say in two words, either yea or nay: Then said he, If ye will not suffer me to answer for my self in matters of such importance, send me to my prison again among my toads and frogs, which will not interrupt me while I talk with my Lord my God.

Fox. Acts and Mon. vol. 2. *Hen.* 8. p. 122.

Peter Serre.

One of the Martyrs which suffered in *France*, being put to the fire, stood so quiet, looking up to Heaven all the time of his burning, as though he had felt nothing, bringing such admiration to the people, that one of the Parliament said, that way was not best to bring the *Lutherans* to the fire, for that would do more hurt then good.

Fox. Acts and Mon. vo. 2. *p.* 143 *Plures efficimur quoties metimur à vobis*, Tert.

Bartholmew

Bartholmew Hector.

Fox. ib. p. 155. A French Martyr at his death, praying and speaking heavenly to the people, and taking his death patiently, many of the people wept, saying Why doth this man die which speaketh of nothing but of God?

Pomponius Algerius.

Fox. Acts and Mon. vo. 2. p. 183 *Non plus in carcere spiritus acquirit, quam caro amittit* Tert. *l.* 7. *c.* 2. An Italian Martyr, thus underwrites a comfortable letter of his to some of his Christian friends. *From the delectable Orchyard of Leonine prison.*

Patrick Hamelton.

Fox. vol. 2. K. *He.* 8. p. 228. Certain faithfull men being present the same time when this Scottish Martyr was in the fire, they heard him to cite and appeal the black Frier called *Cambel* that accused him, to appear before the high God, as general Judge of all men, to answer to the innocency of his death, and whether

whether his accuſation were juſt or not, between that and a certain day of the next moneth, which he there named. By the ſame witneſſe it is teſtified, that the ſaid Frier died immediately before the day came, without remorſe of conſcience that he had perſecuted the innocent.

See the like propheticall ſpeech of *Philbert Hamlin* in *Foxes* 1. vol. *p.* 151. And of a poor man in *Calice*, p. 565. And of *Roger Holland*, vol. 2. pag. 145.

Thomas Bilney.

His firſt converſion was by reading the New Teſtament ſet out by *Eraſmus*, and particularly, 1 *Tim.* 1.15. At the laſt (ſaith he) I heard ſpeak of Jeſus, even then when the New Teſtament was firſt ſet forth by *Eraſmus*, which when I underſtood to be eloquently done by him, being allured rather for the Latine then for the Word of God (for at that time I knew not what it meant) I bought it even by the providence of God, as I do now well underſtand and perceive: And at the firſt reading (as I well remember) I chanced

Fox. Acts and Mon. vol. 2. *Hen.* 8. p. 268.

upon this ſentence of St *Paul* (O moſt ſweet and comfortable ſen tence to my ſoul!) in his firſt epiſtl to *Timoth.* chap. 1. verſ. 15. *It is a tru ſaying, and worthy of all men to be em braced, that Chriſt Jeſus came int the world to ſave ſinners, of whom I am the chief.* This one ſentenc through Gods inſtruction and in ward working, which I did not then perceive, did ſo exhilarate my heart being before wounded with the guilt of my ſins, and being almoſt in deſpair, that immediately I felt a marvellous comfort and quietneſſe inſomuch that *my bruiſed bones leap for joy.*

Pſal. 50.

After this, the Scripture began to be more pleaſant unto me then the honey or the honey-comb.

Fox. Acts and Mon. vo. 2. K. *H.* p. 271, 272 and vol. 3. p. 450. and *Latim.* 7. Serm. before K. *Ed.* and Ser. 1. on the L. prayer.

Latimer cals him in his Sermons, Bleſſed St *Bilney*, and ſhews how he was converted by him, and in what anguiſh of ſoul *Bilney* was in after his abjuration, and that he returned again and ſuffered for the Goſpel.

Being in the priſon he divers times proved

proved the fire by putting his finger near to the candle: At the first touch of the candle, his flesh resisting, and he withdrawing his finger, did after chide his flesh in these words, *Quid (inquit) unius membri inustionem ferre non potes, & quo pacto cras totius corporis conflagrationem tolerabis?* What (saith he) canst not thou bear the burning of one member, and how wilt thou endure to morrow the burning of thy whole body? The night before his execution, divers of his friends resorted unto him in the Guild-hall where he was kept, amongst which one of them finding him eating an Alebrew with a chearfull heart and quiet minde, said, That he was glad to see him at that time, so shortly before his painfull and heavy departure, so heartily to refresh himself: Whereunto he answered, O said he, *I follow the example of the Husbandmen of the countrey, who having a ruinous house to dwell in, yet bestow cost as long as they may to hold it up. And so do I now With this ruinous house of my*

Scultet. *Annal. anno* 153.

Fox. vol. 2. p. 277.

body, and with Gods creatures, in thanks to him, refresh the same as ye see. Then sitting with his said friends in godly talk to their edification, some put him in minde, That though the fire which he should suffer the next day, should be of great heat unto his body, yet the comfort of Gods Spirit should cool it to his everlasting refreshing. At this word the said *Thomas Bilney* putting his hand toward the flame of the candle burning before them (as also he did divers times besides) and feeling the heat thereof, *O* (said he) *I feel by experience, and have known it long by Philosophy, that fire by Gods Ordinance is naturally hot, but yet I am perswaded by Gods holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: And I constantly believe, howsoever that the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby, a pain for the time whereon followeth joy unspeakable.* And

Fox. ubi supra.

then

then moſt comfortably entreated of *Iſa.*43.1,2. as well in reſpect of himſelf, as applying it to the particular uſe of his friends there preſent, of whom ſome took ſuch ſweet fruit therein, that they cauſed the words to be fair written on tables, and ſome in their books. The comfort whereof (in divers of them) was never taken from them to their dying day.

James Bainham.

As he was at the ſtake in the midſt of the flaming fire which had half conſumed his arms and legs, he ſpake theſe words: *O ye Papiſts, behold ye look for miracles, and here now you may ſee a miracle, for in this fire I feel no more pain, then if I were in a bed of doun: but it is to me as a bed of roſes.* *Fox.* vol. 2. K. *Hen.* 8. p. 301.

William Tyndal.

For his notable pains and travel he may well be called the Apoſtle of *England*, in this our later age. He tranſlated the new Teſtament, *Fox.* Acts and Mon. vol. 2. pag. 361.

and five books of *Moſes*; for his faithfulneſſe therein, obſerve his own words, *I call God to record againſt the day we ſhall appear before our Lord Jeſus, to give our reckoning of our doings, that I never altered one ſyllable of Gods words againſt my conſcience, nor would do this day, if all that is in earth, whether it be honour, pleaſure or riches, might be given me.*

Fox. Acts and Mon. vol. 2. pag. 367.

There was at *Antwerp* on a time amongſt a company of Merchants, as they were at ſupper a certain jugler which through his diabolical inchantment of Art-magical, would fetch all kinde of viands and wine from any place they would, and ſet it upon the table preſently before them, with many other ſuch like things. The fame of this jugler being much talked of, it chanced that Mr. *Tindal* heard of it, he deſired certain of the merchants that he might alſo be preſent at ſupper to ſee him play his parts. The ſupper was appointed, and the Merchants with *Tindal* were there preſent. Then the jugler being

Fox. ib. *Tindall* ſaid, I will go and ſee this, but I will ſet my faith to believe the contrary.

being required to play his feats, and to shew his cunning, after his wonted boldnesse he began to utter all that he could do, but all was in vain. At the last with his labour, sweating and toiling, when he saw that nothing would go forward, but that all his enchantments were void, he was compelled openly to confesse, that there was some man present at supper, which disturbed and letted all his doings.

The power of Gods Saints against the devil.

He said, I cannot do it, for there sits the mā (pointing to *Tindal*) who holds my hands.

He cried at the stake with a fervent zeal, and a loud voice, *Lord open the King* of Englands eyes.*

He was burned at *Filford* in *Flanders*.

* Fox. ib.

John Lambert.

After that his legs were consumed and burned to the stumps, he lifting up such hands as he had, and his fingers-ends flaming with fire, cried unto the people in these words, *None but Christ, none but Christ.*

Fox. Acts and Mon. v. 2. p. 427.

Anthony Person.

He being come to the place of exe-

cution, with a cheerfull countenance embraced the post in his arms, and kissing it, said, *Now welcome mine own sweet wife; for this day shall thou and I be married together in the love and peace of God.*

Fox. Acts and Mon. vol. 2. pag. 554.

Henry Filmer.

He said to *Person* and *Testwood*, two other Martyrs which died with him, *Be merry, my brethren, and lift up your hands unto God, for after this sharp break-fast, I trust we shall have a good dinner in the kingdom of Christ our Lord and Redeemer.* At the which words *Testwood* lifting up his hands and eyes to heaven, desired the Lord above to receive his spirit. And *Anthony Person* pulling the straw unto him, laid a good deal thereof upon the top of his head, saying, *This is Gods hat; now I am dressed like a true souldier of Christ, by whose merits only I trust this day to enter into his joy.* Many which saw their patient

Fox. vol. 2. p. 555. The like words spake the L. *Cromwell* to the L. *Hungerford*, they both going to their death.

patient * suffering, confessed that they could have found in their hearts (at the present) to have died with them.

* *Quisque enim tantam tolerantiam spectans, ut aliquo scrupulo percussus; & inquirere accenditur quid sit in causa, & ubi cognoverat veritatem, & ipse statim sequitur.* Tertul. *ad Scap. c. 5.*

Adam Damplip.

He understanding from the Keeper that he should soon suffer, was yet merry and did eat his meat as well as ever he did in all his life, insomuch that some at the bord said unto him, that they marvelled how he could eat his meat so well, knowing he was so near his death, *Ah masters,* quoth he, *do you think that I have been Gods prisoner so long in the Marshalsey, and have not yet learned to die? Yes, yes, and I doubt not but God will strengthen me therein.*

Fox. Acts and Mon. vol. 2. pag. 546.

D. Taylor rejoyced that ever he came into prison, because he came there to have acquaintãce with *John Bradford*, that Angel of God, as he cals him.

Chrysostom much desired to see *Paul* in his chain, that title is often used, *Paul the prisoner*; what admirable Epistles did *Paul* write when he was in prison, *Omnes Epistolæ Pauli.*

Pauli egregia sunt: sed omnium imprimis qua Româ ex vinculis missa sunt, Grotius. *John* had his Revelation in the Isle of *Patmos*. The Earl of *Darbies* accusation in the Parliament-house against Mr *Bradford* was, that he did more hurt (so he spake, calling good evil) by letters and conferences in prison, then ever he did when he was abroad by preaching, *Dike* on *Philemon*.

Kerby.

Fox Acts and Mon. vol. 2. pag. 585.

Master *Wingfield* said to *Kerby* in prison, Remember the fire is hot, take no more upon thee then thou canst perform, the terrour is great, the pain will be extream, and life is sweet: Better it were in time to stick to mercy, while there is hope of life, then rashly to begin, and then to shrink. To whom *Kerby* replied, *Ah,* Mr *Wingfield, be at my burning, and you shall say, there standeth a Christian souldier in the fire: for I know that fire and water, sword and all other things are in the hands of God,*

and

and he will ſuffer no more to be laid upon us then he will give us ſtrength to bear.

Anne Askew.

Pray, pray *, pray.

To her confeſſion in Newgate ſhe thus ſubſcribes,

Written by me Anne Askew, *that neither wiſheth death, nor feareth his might, and as merry as * one that is bound towards heaven.*

Wriſley Lord Chancellour ſent her letters (being at the ſtake) offering to her the Kings pardon if ſhe would recant, who refuſing once to look upon them, made this anſwer again, *That ſhe came not thither to deny her Lord and Maſter.*

* She ſaid ſo twice. *Fox.* Acts and Mon. vol. 3. pag. 576, 578. *Sanders* ſaith the ſame twice. *George Marſh* ſaith, pray, pray, pray, never more need. *Fox.* Acts and Mon. vol. 3. p. 275. * *Foxes* Acts and Mon. vol. 3. pag. 576. *Foxes* Acts and Mon. vol. 2. p. 580.

Sir *George Blague.*

He being one of the Kings Privy-Chamber, was condemned and appointed

pointed to be burned, but being pardoned by the King, and coming after into his presence; *Ah my Pig* (saith the King to him, for so he was wont to call him) *Yea*, said he, *if your Majesty had not been better to me then your Bishops were, your Pig had been rosted ere this time.*

Fox. Acts and Mon. vol. 2. pag. 586, 587.

Mr *John Rogers.*

That morning he should be burned he was found asleep, and could scarce with much jogging be awaked: At length being raised and waked, and bid to make haste, then said he, if it be so, I need not to tie my points.

Fox. Acts and Mon. vol. 3. pag. 130.

The Sunday before he suffered, he drank to Mr *Hooper*, being then underneath him, and bad them commend him unto him, and tell him, There was never little fellow would better stick to a man, then he would stick to him, presupposing they should both be burned together, although it happened otherwise, for Mr *Rogers* was burnt alone.

Fox. Acts and Mon. vol. 3. pag. 130.

He

He was the Protomartyr* of all the bleſſed company that ſuffered in Queen *Maries* time, that gave the firſt adventure upon the fire. His wife and children being eleven in number, ten able to go, and one ſucking on her breſt, met him by the way as he went toward Smithfield; this ſorrowfull ſight of his own fleſh and bloud could nothing move him, but that he conſtantly and chearfully took his death with wonderfull patience in the defence of Chriſts Goſpel.

**Abel* was the protomartyr of the world, and *Steven* in the new Teſtamẽt. He was a bold *Iſraelite* that firſt ſet his foot into the red ſea, ſayes D. *Hall.* *Fox.* Acts and Mon. v. 2. p. 131.

Laurence Sanders.

He ſeeming to be ſomewhat troubled at his lodging, one which was there about him, asked him, How he did: *In very deed* (ſaith he) *I am in priſon till I be in priſon.* Meaning, that his minde was unquiet untill he had preached, and that then he ſhould have quietneſſe of minde, though he were put in priſon. He that did lie with him in priſon in the ſame bed, reported that he heard him ſay, that

Fox. Acts and Mon.

that even in the time of his examination he was wonderfully comforted insomuch as not only in spirit, but also in body, he received a certain taste of that holy communion of Saints whilst a most pleasant refreshing did issue from every part and member of the body, unto the seat and place of the heart, and from thence did ebb to and fro unto all the parts again.

At *Coventry* (where he was burned) a poor Shoemaker which was wont to serve him of shoes, came to him, and said, O my good master, God strengthen and comfort you: Gran mercy good Shoemaker, quoth Mr *Sanders*, and I pray thee to pray for me, for I am the unmeetest man for this high office, that ever was appointed to it; but my gracious God and dear Father is able to make me strong enough.

Fox. Acts and Mon. vol. 3. pag. 140.

When he came to the fire, he fell to the ground, and prayed, then he rose up again and took the stake to which he should be chained, in his arms, and kissed it, saying: *Welcome*

the

the crosse of Christ, welcome everlasting life: and being fastened to the stake, and fire put to him, full sweetly he slept in the Lord. Id. ib.

In the beginning of Q. *Maries* time, there being a communication between *Laurence Sanders* and D. *Pendleton*, the Doctor took upon him to comfort Mr *Sanders* all that he might, admonishing him not to start aside, having put his hand to Gods plough; *I will see* (said he, being a fat man) *the utmost drop of this grease of mine molten away, and the last gobbet of this flesh consumed to ashes, before I will forsake God and his truth.* *Sanders* on the other side seemed so fearfull and feeble-spirited, that he seemed rather to fall quite from Gods Word which he had taught, then to stick to his profession, and abide by his tacle, but after *Sanders* suffered most willingly, and *Pendleton* played the Apostata. *Fox.* Acts and Mon. vol. 3. pag. 140, 141.

M. *John*

Mr *John Hooper.*

Being at *Zurick* with *Bullinger*, at his parting with him he promised to write unto him how it went with him: But the last news of all I shall not be able to write: for there, said he (taking M. *Bullinger* by the hand) where I shall take most pains, there shall you hear of me to be burned to ashes, and that shall be the last news which I shall not be able to write unto you, but you shall hear of me.

B. *Hooper* propheseth of himself. *Fox.* Acts and Mon. vol. 3. p. 145.

When M. *Hooper* being made Bishop of *Worcester* and *Glocester* should have his Arms given him by the Herald, as the manner is for every Bishop to have his Arms assigned unto him (whether by the Bishops or Heralds appointment is uncertain) the Arms to him allotted was a Lamb in a fiery bush, and the Sun-beams from Heaven descended down upon the Lamb, rightly denoting, as it seemed, the order of his suffering, which afterward followed.

Fox. ib. p. 146.

His life was so pure and good, that no

no kinde of ſlander (although divers went about to reprove it) could faſten any fault upon it. I know not one of all thoſe vertues and qualities required of St *Paul* in a good Biſhop, lacking in this good Biſhop. Epiſtle to *Timothy.*

Biſhop *Ridley* and he differed about the ceremonies, yet both being in priſon for the truths ſake they were reconciled. *Fox.* Acts and Mon. vol. 3. pag. 147.

Every day his manner was to have to dinner a certain number of poor folk of *Worceſter* by courſe, who were ſerved by four at a meſſe, with whole and wholſome meats: and when they were ſerved (being afore examined by him or his deputies of the Lords praier, the Articles of their Faith, and ten Commandments) then he himſelf ſate down to dinner, and not before. While he was Biſhop of *Glocceſter* and *Worceſter* in K. *Edw.* time. *Fox.* Acts and Mon. vol. 3. pag. 148.

Sr *Anthony Kingſton* his friend coming to him a little before his death, uſed theſe words, *Life is ſweet, and death bitter.* to whom he replied, *that the death to come was more bitter, and the life to come more ſweet.* *Fox.* Acts and Mon. vol. 2. pag. 153.

A blinde boy being brought unto him,

him, who had not long afore suffered imprisonment at *Gloceſter* for confeſſing of the truth, M. *Hooper* after he had examined him of his faith, and the cauſe of his imprisonment, beheld him ſtedfaſtly, and (the water appearing in his eyes) ſaid unto him: Ah poor boy, God hath taken from thee thy outward ſight, for what conſideration he beſt knoweth; but he hath given thee another ſight much more precious, for he hath indued thy ſoul with the eye of knowledge and faith: God give thee grace continually to pray unto him, that thou loſe not that ſight, for then ſhouldſt thou be blinde both in body and ſoul.

Id. ib.

Being at the ſtake, and having entred into his prayer, a box was brought and laid before him upon the ſtool with his pardon (or at leaſt fained ſo to be) from the Queen, if he would turn: At the ſight whereof he cried, *If you love my ſoul away with it, if you love my ſoul away with it.* The box being taken the Lord *Shandoys* ſaid, Seeing there is no remedy diſpatch

Fox. Acts and Mon. vol. 3. pag. 154.

atch him quickly. Mr *Hooper* ſaid, *Good my Lord, I truſt you will give me leave to make an end of my prayers.*

Doctor *Taylor.*

He told the Sheriff and others who laboured to turn him to the Popiſh religion) that he had been deceived himſelf, and was like to deceive a great many of *Hadley* of their expectation. *I am* (ſaid he) *as you ſee, a man that hath a very great carkaſſe, which I thought ſhould have been buried in Hadley Church-yard, if I had died in my bed as I well hoped I ſhould have done; but herein I ſee I was deceived: and there are a great number of worms in Hadley Church-yard which ſhould have had jolly feeding upon this carrion, which they have looked for many a day: but now I know we be deceived, both I and they; for this carkaſſe muſt be burned to aſhes, and ſo ſhall they loſe their bait and feeding that they look to have had of it.* Fox. Acts and Mon. vol. 3. pag. 176.

Ha-

Having light off his horſe in h
journey to *Hadley* a little afore h
ſuffered, he leapt and fet a frisk
twain, as men commonly do in da
cing: *M. Doctor*, quoth the Sheri
How do you now? He anſwered; *We*
God be praiſed good M. Sheriff, ne
better, for now I am almoſt at home.
lack not paſt two ſtiles to go over, an
am even at my fathers houſe.

Id. ib. 177. Another Martyr ſaid, Hold out faith and patience your work is almoſt at an end.

The ſame morning in which h
was called up by the Sheriff to go
his burning (about three of the clo
in the morning) being ſuddenly aw
ked out of his ſound ſleep, he ſate u
in his bed, and putting on his ſhi
had theſe words, ſpeaking ſomewh
thick after his accuſtomed manne
Ah horſon thieves, ah horſon thieves, r
God of his honour, rob God of his hono

Fox. Acts and Mon. vol. 3. p. 179.

Afterward being riſen, and tyi
his points, he caſt his arms about
balk which was in the chamber be
tween M. *Bradfords* bed and his: a
there hanging by the hands, ſaid
M. *Bradford*: *O M. Bradford*, quoth
he, *what a notable ſwing ſhould I giv*
if I were hanged?

Id. ib.

William

William Hunter.

His mother ſaid to him a little before his ſuffering, That ſhe was glad that ever ſhe was ſo happy to bear ſuch a childe which could finde in his heart to loſe his life for Chriſts name ſake. Then *William* ſaid to his mother, *For my little pain which I ſhall ſuffer, Chriſt hath promiſed me mother* (ſaid he) *a crown of joy, may you not be glad of that mother?* With that his mother kneeled down on her knees, praying; *I pray God ſtrengthen thee my ſon to the end, yet I think thee as well ſtrowed as any childe that ever I bare.* *Fox.* Acts and Mon. vol. 3. pag. 193.

Being at the ſtake, he ſaid, *Son of God ſhine upon me,* and immediately the Sun in the firmament ſhone out of a dark cloud ſo full in his face, that he was conſtrained to look another way, whereat the people muſed becauſe it was ſo dark a little time before. *Fox.* ibid. 193, 194.

John

John Lawrence.

He being not able to go (becau
Fox. Acts and Mon. vol. 3. pag. 209. his legs were so worn with hea
irons in prison, and his body wea
ned with evil keeping) was born
the fire in a chair, and he sitting
the fire, the young children ca
about the fire, and cried as well
young children could speak, sayi
*Lord strengthen thy servant, and
thy promise, Lord strengthen thy s
vant, and keep thy promise.*

Dr *Farrar* Bishop of St *David*

One *Richard Jones* a Knights
coming to Mr. *Farrar* a little bef
his death seemed to lament the pa
fulness of the death he had to suf
Fox. Acts and Mon. vol. 3. pag. 216. unto whom the Bishop answe
again to this effect, saying, *That if
saw him once to stir in the pains of
burning, he should then give no cre
to his Doctrine.* And as he said, so
right well performed the same; fo
so patiently he stood, that he neve
mo

moved, but even as he ſtood, holding up his ſtumps, ſo ſtill he continued, till one *Richard Gravel* with a ſtaff daſhed him upon the head, and ſo ſtruck him down.

Rawlins White.

The Biſhop of *Landaff* asking him, whether he would revoke his opinions or no. *Surely* (ſaid *Rawlins*) my Lord, *Rawlins you left me, and Rawlins you finde me, and by Gods grace Rawlins I will continue.* *Fox.* Acts and Mon. vol. 3. p. 219.

The night before he was to ſuffer, he ſent to his wife, and willed her by the meſſenger, that in any wiſe ſhe ſhould make ready and ſend unto him his wedding garment, meaning a ſhirt, which afterward he was burned in.

As he went to the place of execution, in his way his poor wife and children ſtood weeping, and making great lamentation: the ſudden ſight of whom ſo pierced his heart, that the very tears trickled down his face, but he ſoon after, as though he had miſliked *Fox.* ib. p. 220. See before in *Rogers.*

misliked this infirmity of his flesh, began to be as it were altogether angry with himself, insomuch, that in his striking his brest with his hand he used these words; *Ah flesh, stayest thou me so? Wouldst thou fain prevail? Well, I tell thee do what thou canst, thou shalt not by Gods grace have victory.*

Thomas Hauks.

Darbishire Bishop *Bonners* kinsman said unto him, That he was too curious, for he would have nothing but his little pretty Gods book. And *Is it not sufficient for my salvation?* said *Hauks*: *Yes* (said he) *it is sufficient for our Salvation, but not for our Instruction: God send me the Salvation* (said *Hauks*) *and you the Instruction.*

Fox. Acts and Mon. vol. 3. pag. 257.

Some of *Hauks* his friends privily desired him, that in the midst of the flame, he would shew them some token if he could, whether the pain of suffering were so great, that a man might not therein keep his minde

minde quiet and patient. Which thing he promiſed them to do, and ſo ſecretly between them it was agreed, that if the rage of the pain were tolerable and might be ſuffered, then he ſhould lift up his hands above his head toward heaven, before he gave up the ghoſt. Having continued long in the flame, and his ſpeech being taken away by the violence of the flame, and his fingers conſumed with the fire, ſo that now all men thought certainly he had been gone, ſuddenly and contrary to expectation the bleſſed ſervant of God, being mindefull of his promiſe afore made, reached up his hands burning on a light fire (which was marvellous to behold) over his head to the living God, and with great rejoicing, as ſeemed, ſtruck or clapped them three times together: At the ſight whereof there followed ſuch applauſe and out-cry of the people, and eſpecially of them which underſtood the matter, that the like had not commonly been heard.

Fox. Acts and Mon. vol. 3. pag. 265, 266.

John Bradford.

He did not eat above one meal a day; which was but very little when he took it: and his continual study was upon his knees. In the midst of dinner he used often to muse with himself, having his Hat over his eyes from whence came commonly plenty of tears dropping on his trencher. He was very gentle to man and childe, and in so good credit with his Keeper, that at his desire in an evening (being prisoner in the King-bench in *Southwark*) he had licence upon his promise to return again that night, to go into *London* without any Keeper, to visit one that was sick lying by the Still-yard: Neither did he fail his promise, but returned unto his prison again, rather preventing his hour then breaking his fidelity. He slept not commonly above four hours in the night; and in his bed till sleep came, his book went not out of his hand. He counted that hour not well spent wherein he

Fox. Acts and Mon. vol. 3. pag. 281.

he did not ſome good, either with his pen, ſtudy, or in exhorting of others.

Whoſoever (ſaith he) *hath not learned the leſſon of the Croſſe, hath not learned his A, B, C, in Chriſtianity.* *Qui non eſt Crucianus non eſt Chriſtianus* Luth.

In one of his letters he hath this paſſage, *We muſt firſt exerciſe our ſelvs in the Grammar School of faith and repentance, before we go to the Univerſity of Predeſtination.*

When he ſaw a blinde or lame man, he took occaſion to bleſſe God for the uſe of his eye-ſight and limbs.

He was not content till he found God coming into his ſpirit with ſeveral diſpenſations, according to the ſeveral parts of his prayer.

The Keepers wife came up ſuddenly to him (he being in the Keepers chamber) as one half amazed, and ſeeming much troubled, being almoſt windeleſs, ſaid, *O M.* Bradford, *I come to bring you heavy news. What is that?* ſaid he. *Marry*, quoth ſhe, *to morrow you muſt be burned, and ſoon* *Fox.* Acts and Mon. vol. 3. pag. 282.

you must go to Newgate; with that M. *Bradford* put off his Cap, and lifting up his eyes to heaven, said, *I thank God for it; I have looked for the same time, and therefore it cometh not now to me suddenly, but as a thing waited for every day and hour, the Lord make me worthy thereof.*

Cresswell offering to make sute for M. *Bradford*, he thus answered; *If the Queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her.*

Fox. Acts and Mon. vol. 3. pag. 356, 357.

Some of the Subscriptions of his letters were observable,

The most miserable hard-hearted unthankefull sinner, John Bradford.

A very painted hypocrite, John Bradford.

Christopher Waid.

As soon as he was fastened to the stake, he spake (his hands and eyes being lifted up to Heaven) with a cheer-

cheerfull and loud voice, the laſt verſe of the 86 *Pſalm*, *Shew me a token for good, that they which hate me may ſee it, and be aſhamed, becauſe thou Lord haſt holpen me and comforted me.*

Fox. Acts and Mon. vol. 3. pag. 382.

Fire being put unto him, he cried unto God often, *Lord Jeſus receive my ſoul*, without any ſign of impatiency in the fire, till at length after the fire was once thorowly kindled, he was heard by no man to ſpeak, ſtill holding his hands up over his head together towards heaven, even when he was dead and altogether roſted, as though they had been ſtaid up with a prop ſtanding under them.

See a ſtrange token alſo upon *Robert Smith* in the fire. *Fox. ib.*

Robert Samuel a Miniſter.

He would often in priſon have drank his own water, but his body was ſo dried up with his long emptineſſe, that he was not able to make one drop of water: After he had been pined with hunger two or three dayes together, he then fell into a deep, as it were one half in a ſlum-

ber, at which time one clad all in white seemed to stand before him which ministred comfort unto him by these words, *Samuel, Samuel, be of good cheer, and take a good heart unto thee, for after this day shalt thou never be either hungry or thirsty.* Which thing came even to passe accordingly, for speedily after he was burned, and from that time till he should suffer, he felt neither hunger nor thirst.

Fox. Acts and Mon. vol. 3. pag. 414.

Robert Glover.

After he was condemned by the Bishop, and was near his death, two or three daies before his heart being lumpish and destitute of all spiritual consolation, he felt in himself no aptnesse nor willingnesse, but rather a dulnesse of spirit, full of much discomfort to bear the bitter crosse of Martyrdom ready to be laid upon him. Whereupon fearing in himself least the Lord had utterly withdrawn his wonted favour from him, he made his moan to *Austen Benher* a Mini-

a Minister, and his familiar friend, signifying how earnestly he had prai-ed day and night unto the Lord, and yet could receive no motion, nor sense of any comfort from him: un-o whom the said *Austen* answering again, desired him patiently to wait the Lords pleasure, and howsoever his present feeling was, yet seeing his cause was just and true, he ex-horted him constantly to stick to the same, and to play the man, nothing misdoubting but the Lord in his good time would visit him, and satis-fie his desire with plenty of consola-tion, whereof (he said) he was right certain, and therefore desired him whensoever any such feeling of Gods heavenly mercies should begin to touch his heart, that then he should shew some signification thereof, whereby he might witnesse with him the same, and so departed from him. The next day when the time came of his Martyrdom, as he was going to the place, and was now come to the sight of the stake, al-though all night before praying for

Fox. Acts and Mon. vol. 3. p. 427.

ſtrength and courage he could feel none, ſuddenly he was ſo mightily repleniſhed with Gods holy comfort, and heavenly joyes, that he cried out clapping his hands to *Auſten*, and ſaying in theſe words, *Auſten, he is come, he is come*, and that with ſuch joy and alacrity, as one ſeeming rather to be riſen from ſome deadly danger to liberty of life, then as one paſſing out of the world by any pains of death. Such was the change of the marvellous working of the Lords hand upon that good man.

Biſhop *Ridley*.

He offering to preach before the Lady *Mary* (being made Queen) was refuſed. He was after brought by Sir *Thomas Wharton* to a room, and deſired to drink. After he had drunk, he pauſed a little while looking very ſadly, and ſuddenly brake out into theſe words; *Surely I have done amiſſe*. Why ſo, quoth Sir *Thomas Wharton? For I have drunk* (ſaid he)

Fox. Acts and Mon. vol. 3. p. 788.

he) *in that place where Gods Word offered hath been refused. Whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken off the duſt of my ſhoes for a teſtimony againſt this houſe.* Theſe words were ſpoken by him with ſuch a vehemency, that ſome of the hearers afterward confeſſed, that it made their hair ſtand upright on their heads.

He hath this paſſage in a Letter to *Hooper: But now, my dear brother, foraſmuch as I underſtand by your works, which I have yet but ſuperficially ſeen, that we thorowly agree, and wholly conſent together in thoſe things which are the grounds and ſubſtantial points of our Religion, againſt the which the world ſo furiouſly rageth in theſe our dayes: howſoever in times paſt in ſmaller matters and circumſtances of Religion, your Wiſdom and my ſimplicity (I confeſſe) I have in ſome points varied. Now (I ſay) be you aſſured, that even with my whole heart (God is my Witneſſe) in the bowels of Chriſt, I love you, and in*

truth, for the truths ſake, which abi-deth in us, and (as I am perſwaded) ſhall by the grace of God abide with us for evermore.

The night before he ſuffered, his beard was waſhed, and his legs, and as he ſate at ſupper the ſame night at Mr *Iriſhes* (who was his Keeper) he bad the hoſteſſe and the reſt of the bord to his marriage; *For* (ſaith he) *to morrow I muſt be married*, and ſo ſhewed himſelf to be as merry as ever he was at any time before. Maſter *Ridley* looking (as he was going to the ſtake) eſpied Maſter *Latimer* coming after, unto whom he ſaid, *O be ye there? Yea*, ſaid Maſter *Latimer*, *have after as faſt as I can follow.* After they came both to the ſtake, Dr *Ridley* with a wondrous chearfull look ran to Maſter *Latimer*, imbraced and kiſſed him, and as they that ſtood near reported, comforted him, ſaying: *Be of good heart, brother, for God will either aſſwage the fury of the flame, or elſe ſtrengthen us to abide it.*

Fox. Acts and Mon. vol. 3. pag. 502.

Id. ib.

Fox. ubi ſupra.

Dr *Smith*

Dr *Smith* preached at the burning of Biſhop *Ridley* and Mr *Latimer* on the firſt of the *Corinth.* 13. 3. wherein he railed againſt the Martyrs (and theſe two eſpecially) crying ſtill to the people to beware of them, for they were hereticks, and died out of the Church. Dr *Ridley* (after the Sermon was ended) deſired liberty to ſpeak, but could not obtain it, unleſs he would revoke his erroneous opinions and recant. To which he anſwered, *So long as the breath is in my body, I will never deny my Lord Chriſt, and his known truth: Gods will be done in me*; and ſaid with a loud voice, *Well, then I commit our cauſe to Almighty God, which ſhall indifferently judge all.* *Fox.* Acts and Mon. vol. 3. p. 502, 503.

Mr *Hugh Latimer.*

In King *Edwards* time he did ſo evidently fore-ſhew and propheſie of all thoſe kindes of plagues which afterwards enſued, that if *England* ever had a Prophet, he might ſeem to be one. And as touching himſelf he *Fox.* Acts and Mon. vol. 3. pag. 462.

he ever affirmed, *That the preaching of the Gospel would cost him his life.*

Fox. ib. * He was called father *Latimer. viz.* Not burn, but starve for cold.

When the Lieutenants man upon a time came to him in prison, the aged * Father kept without a fire in the frosty winter, and well nigh starved for cold, merrily bad the man tell his master, that if he did not look the better to him, perchance he would deceive him.

Fox. Acts and Mon. vol. 3. pag. 463.

He prayed fervently, and oftentimes so long continued kneeling, that he was not able to rise without help. The three principal matters he prayed for, were

First, That as God had appointed him to be a Preacher of his Word, so also he would give him grace to stand to his Doctrine untill his death, that he might give his heart-bloud for the same.

Secondly, That God of his mercy would restore his Gospel to *England once again*; and these words, *Once again, once again*, he did so inculcate, as though he had seen God before him, and spoken to him face to face.

His

His third requeſt was for the preſervation of Q. *Elizabeth*, whom in his prayer he was wont to name, and even with his tears deſired God to make her a comfort to this comfortleſſe Realm of *England*.

The Lord did moſt graciouſly grant all theſe requeſts.

Upon new-years day every Biſhop was uſed to preſent the King with ſome handſome new-years-gift, ſo they did ſome with gold, ſome with ſilver, ſome with a purſe full of money, and ſome one thing, and ſome another: but Mr *Latimer* being Biſhop of *Worceſter* then, among the reſt preſented a new Teſtament for his new-years gift with a napkin having this poſie about it, *Fornicatores & adulteros *judicabit Dominus*, Fornicators and adulterers God will judge.

Latimers new years gift ſent to K. *Hen.* the 8.

Fox. Acts and Mon. vol. 3. pag. 486.

* Heb. 13. 4.

To ſome that asked him, why one that preacht his Sermon did not preach as he did, he anſwered, *He had his fiddle and ſtick, but wanted his rozen.*

They both ſuffered together in *Oxford* againſt *Bailly* College.

Quem recitas meus eſt, O Fidentine, libellus:
Sed malè dum recitas, incipit eſſe tuus.

Martialis Epigr.

I had

I had rather you ſhould go a napping to the Sermons, than not to go at all. As the tale is of the Gentlewoman of *London*, one of her neighbours met her in the ſtreet, and ſaid, *Miſtreſſe, Whither go ye? Marry*, ſaid ſhe, *I am going to St Thomas of Acts to the Sermon, I could not ſleep all this laſt night, and I am going now thither, I never failed of a good nap there*, Latim. *Serm.* 6. before K. *Edw.* the ſixth.

Whileſt he was a young Prieſt, and zealous Papiſt, he being enjoined by the *Rubrick* to mingle water with the wine in the Chalice at Maſſe, he was ſo ſcrupulous to do it effectually, that he poured in water ſo much, and ſo often, that he almoſt diluted all into water, *Serm.* 3. before K. *Edw.*

He ſpake to Mr *Ridley* at the ſtake with him in this manner: *Be of good comfort M.* Ridley, *and play the man, we ſhall this day light ſuch a candle by Gods grace in* England, *as I truſt ſhall never be put out.*

Fox. Acts and Mon. vol. 3. pag. 503.

M. *John*

Mr *John Philpot.*

Biſhop *Bonner* ſaid thus to him, What ſay you to the omnipotency of God? Is not he able to perform that which he ſpoke? *This is my body?* I tell thee that God by his omnipotency may make himſelf to be this Carpet if he will. To whom *Philpot* anſwered, God is able to do whatſoever he willeth, but he willeth nothing which is not agreeable to his Word: *Non poteſt Deus facere quæ ſunt naturæ ſuæ contraria.* It is contrary to the nature of God to be a Carpet, for a Creator to be the creature. A Meſſenger from the Sheriffs coming to M. *Philpot*, and bidding him make ready, for the next day he ſhould ſuffer, and be burned at a ſtake with fire. M. *Philpot* anſwered and ſaid, *I am ready; God grant me ſtrength, and a joyfull reſurrection.* And ſo he went into his chamber, and poured out his ſpirit unto the Lord God, giving him moſt hearty thanks, that he of his mercy

Fox. Acts and Mon. vol. 3. pag. 555.

Fox. Acts and Mon. v. 3. p. 593.

mercy had made him worthy to suffer for his truth.

As he went with the Sheriffs to the place of execution, entring into *Smithfield*, the way was foul, and two Officers took him up to bear him to the stake. Then said he merrily, *What will ye make me a Pope? I am content to go my journies end on foot.* But first coming into Smithfield he kneeled down there, saying these words; *I will pay my vows in thee, O Smithfield.* And when he was come to the place of suffering, he kissed the stake, and said, *Shall I disdain to suffer at thy stake, seeing my Redeemer did not refuse to suffer a most vile death upon the crosse for me?*

Fox. ib.

Thomas Cranmer Archbishop of *Canterbury*.

His life is written in latine (out of *Fox*) by *Melch. Ad.*

He was so milde to his enemies that if any of them (who had wronged him) would seem never so slenderly to relent or excuse himself, he would both forget the offence committed, and also evermore afterward friendly

friendly entertain him, insomuch that it came into a common Proverb, *Do unto my Lord of Canterbury a displeasure, a shrewd turn, and then you may be sure to have him your friend while he liveth.* Fox. Acts and Mon. vol. 3. pag. 633.

Cranmer that most reverend and learned father, answered *Gardener* in the question of the Lords-Supper, to the justifying of the truth, and his own everlasting praise with God and men, and the just confusion of his adversary. *Travers* his answer to a Popish Treatise written to the Lords of the Councel.

He was a means to bring some learned men from beyond sea into *England*, as *Bucer*, *Paulus Fagius*, *Peter Martyr*, *Tremellius* *, being very hospitable to learned and pious men. And there are in *Calvins* Epistles, letters between *Calvin* and him.

* *Homo φιλόξενος, nec minus φιλόλογος* (Thomas Cranmerus *Cantuariensis Archiepiscopus*) *me non solum excepit, sed etiam in aula sua aliquandiu detinuit. Sed quid aulam invidioso verbo nomino? Schola certè fuit, vel palæstra pietatis & literarum.* Tremel. *Epist. in Hos. enarrat.*

When

Fox. Acts and Mon. vol. 3. pag. 671.

When the fire began to burn neer him, he ſtretching out his arm put his right hand to the flame, which he held ſo ſtedfaſt and immoveable (ſaving that once with the ſame hand he wiped his face) that all men might ſee his hand burned before his body was touched. His eyes were lifted up unto heaven, and oftentimes he repeated his unworthy * right-hand, ſo long as his voice would ſuffer him; and uſing often the words of *Stephen*, *Lord Jeſus receive my ſpirit*; in the greatneſſe of the flame he gave up the ghoſt.

* Becauſe by his right hand he had formerly ſubſcribed his recantation.

William Tyms.

Fox. Acts and Mon. vol. 3. pag. 682.

He being brought and examined before Biſhop *Bonner*, and the Biſhop of *Bath*; The Biſhops began to pity *Tyms* caſe, and to flatter him, ſaying; *Ah good fellow thou art bold, and thou haſt a good freſh ſpirit, we wiſh thou hadſt learning to thy ſpirit. I thank you (my Lord)* ſaid *Tyms, and both you be learned, and I would you had a good ſpirit to your learning.*

Hugh

Hugh Laverock an old lame man, *John Apprice* a blinde man, Martyrs, burn'd at *Stratford* the *Bow*.

At their death *Hugh Laverock* after he was chained, casting away his crutch, and comforting *John Apprice* his fellow Martyr, said unto him, *Be of good comfort my brother, for my Lord of London is our good Physician: he will heal us both shortly, thee of thy blindenesse, and me of my lamenesse.* Fox. Acts and Mon. vol. 3. pag. 701.

Bradbridges Wife.

When she was condemned of the Bishop to be burned, she had two children named *Patience* and *Charity*. Who then said to the Bishop, That if he would needs burn her, yet she trusted that he would take and keep *Patience* and *Charity*, meaning her two children. Nay, quoth the Bishop, by the faith of my body I will meddle with neither of them both. Fox. Acts and Mon. vol. 3. pag. 297.

Elizabeth

Elizabeth Folks.

Fox. Acts and Mon. vol. 3. pag. 832. Id. ib. 833. There is no use of faith and hope in heaven, love & joy remain. See 1 Cor. 8. 13.

She being a young maiden, and examined, *Whether she believed the presence of Christs body to be in the Sacrament substantially and really or no*, answered, *That she believed it was a substantial lie, and a real lie.*

When she was at the stake, she said, *Farewell all the world, Farewell faith, Farewell hope*, and so taking the stake in her hand, said, *Welcome love.*

William Spurrow.

Fox. Acts and Mon. vol. 3. pag. 557.

He said thus to Bishop *Bonner*, *That which you call truth, I do believe to be heresie; and that which you call heresie is good and godly: And if every hair of my head were a man* (said he) *I would burn them all rather then go from the truth*, &c.

John Rough.

Mr *Rough* being at the burning of *Austen* in Smithfield, and returning home-

omeward again, met with one Mr. *Farrar* a merchant of *Hallifax*, who sked him, where he had been: Unto hom he anſwered, *I have been where would not for one of mine eyes, but I ad been.* Where have you been, ſaid r *Farrar*? *Forſooth* (ſaith he) *to arn the way.* And ſo he told him he ad been at the burning of *Anſten*, here ſhortly after he was burned imſelf.

Fox. Acts and Mon. vol. 3. p. 862.

Roger Holland.

He ſaid thus to Biſhop *Bonner*, *his I dare be bold in God to ſpeak which by his Spirit I am moved to y) that God will ſhorten your hand f cruelty, that for a time you ſhall not oleſt his Church. And this ſhall you n a ſhort time well perceive, my dear rethren, to be moſt true. For after this ay, in this place ſhall not there any f him* be put to the trial of fire and agot.*

Fox. Acts and Mon. vol. 3. pag. 877.

* B. *Boner.* After which day no man ſuffered in Smithfield for the teſtimony of the Goſpel.

William

William Pikes.

Somewhat before his apprehen-
on, he ſitting in his garden, and rea-
ing in a Bible, ſuddenly there f-
down upon his book between 1
and 12 a clock of the day four dro-
of freſh bloud, and he knew not fro-
whence it came. Then he ſeeing t-
ſame, was ſore aſtoniſhed, and co-
by no means learn from whence
ſhould fall, and wiping out one
the drops with his finger, he call-
his wife, and ſaid: In the vertue
God wife what meaneth this? W-
the Lord have four ſacrifices? I k-
well enough the Lord will ha-
bloud: his will be done, and give
grace to abide the trial. Afterward h-
daily looked to be apprehended o-
the Papiſts, and it came to paſſe ac-
cordingly.

Fox. Acts and Mon. vol. 3. pag. 879.

Alice Driver.

D. *Gaſcoin* and ſhe conferring,
ſhe asked him, whether it was Chriſts
bo dy

body that the Disciples did eat over night. He answered, Yea. What body was it then (said she) that was crucified the next day, he replying, Christs body, How could that be (said she) when his Disciples had eaten him over night? except he had two bodies, as by your argument he had. One they did eat over night, and another was crucified the next day. Such a Doctor, such Doctrine: She put all her examiners to shame, that one looked on another, and had not a word to speak, whence she brake out into these words, *Have you not more to say? God be honored, you are not able to resist the Spirit of God in me a poor woman. I was an honest poor mans daughter, never brought up in the University, as you have been, but I have driven the plough before my father many a time, I thank God, yet notwithstanding in the defence of Gods truth, and in the defence of my Master Christ, by his grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same; and if I had a thousand*

Fox. Acts and Mon. vol. 3. pag. 887.

Luk. 22. 19.

Fox. ubi supra.

ſand lives they ſhould go for paime
thereof.

Preſts Wife.

Fox. Acts and Mon. vol. 3. pag. 891.

In her trouble ſhe would take
money, for ſhe ſaid *I am going to*
City where money beareth no maſte
whiles I am here God hath promiſe
feed me.

Elizabeth Young.

She being committed to cloſe p
ſon, the Keeper was charged by D
ctor *Martin* in her hearing, to g
her one day bread, and another d
water, to which ſhe made this a
ſwer: *If ye take away my meat,*
truſt that God will take away my hu
ger.

CHA

CHAP. III.

Martin Luther.

HE was born on St *Martins* day, and therefore called * *Martin Luther*. He was though ſtrong in body, yet ſparing in diet; *I ſaw him* (ſaith *Melanæthon*) *when he was in good health, four whole dayes eating and drinking nothing at all, I have often ſeen him at other times to be content many dayes with a little bread and herring daily.*

When he recreated himſelf, and took his minde off his ſtudies, he was delighted with the play of Cheſſe, and was skilfull at it.

He was almoſt beyond meaſure liberal toward the poor: it happened once that a ſtudent asked ſome money of him, he bad his wife to give him ſomething, but ſhe excuſing the matter in regard of their penury at that time, he took a ſilver cup which ſtood near to his hand, and gave it to the ſchollar, wiſhing him to ſell it

* Three *Martins* have much oppoſed the Papiſts, *Martin Luther*, *Martin Bucer*, and *Martin Chemnitius*

*Melanct. *Præfat. ad ſecundum volumen* Lutheri.

to the Goldſmith, and take the mo
ney to himſelf.

Homo affectibus ſuis nimium indulgens, qui ipſe animi ſui æſtum præproperum ſæpe agnoſcit. Rainold. *de lib. Apoc. prælect. quarta. Vide* Geſn. *Biblioth.*

Eraſmus ſaith, *Lenitatem ſe in deſiderare,* He wiſhed him more mo
deration and temper in his writin
Eraſmus alſo often ſaid, That G
gave to this laſt age a ſharp Phyſi
an, becauſe of the greatneſſe of th
diſeaſes. *Intemperans ager crudelem medicum fecit.*

He was by nature fiery but pla
ble; therefore when *Melanct*
came once to him, being vehement
moved, he rehearſed this verſe
him, the reſt being ſilent,

Vince animos iramq; tuam cætera vincis.

Overcome thy minde and ang
which overcomeſt other things.

* *Sæpe dicere ſolitus ſum: etiamſi me* Lutherus *diabolum vocaret, me tamen hoc illi honoris habiturum, ut inſignem Dei ſer agnoſcam: qui tamen ut polleat eximiis virtutibus, ita mag vitiis laborat. Vehementiam autem quæ illi eſt ingenita, nam in hoſtes veritatis ſemper conduliſſet, non etiam vibr in ſervos Domini: utinam recognoſcendis ſuis vitiis plus op dediſſet.* Calv. Bul.

Calvin * ſaith, *Though* Luth
*ſhould call him a devil, yet he wo
honour him as a famous ſervant*

Go

God, who as he excels with great vertues, ſo he hath alſo great vices, but I would (ſaith he) *he had always exercised his vehemency which was inbred in him on the enemies of the truth, and not alſo on the ſervants of God, and that he had ſpent more pains in acknowledging his own faults.*

He was of a juſt ſtature, a ſtrong body, of ſuch a Lion-like vivacity of eyes, that many could not endure to look directly upon him. He had good health, except that towards his later end he was often troubled with a pain in his head; whence he: *Valemus omnes præter* Lutherum *ipſum, qui corpore ſanus, foris à toto mundo, intus à Diabolo patitur & omnibus angelis ejus.* We are all well ſave *Luther* himſelf, who being ſound in body ſuffers outwardly from the whole world, inwardly from the devil and all his angels.

A great deal of money was given him by Dukes and Princes, ſo that I began (ſaith he) to fear leſt God would here reward me, *Sed proteſta-*

tus ſum me nolle ſic ſatiari ab eo, but I proteſted that I would not ſo be ſatisfied by him.

As for ſedition for ought that I know, me thinks I ſhould not need Chriſt, if I might ſo ſay. *Latimers* 3d Sermon before *Ed.* the *6.*

He ſaith ſomewhere of himſelf that he was never in all his life tempted to coveteouſneſſe: one that was ſo great a reformer as he was, had need to have a ſpirit diſ-ingaged from the world.

In truth no man can ſimply waſh himſelf from this corruption: And *Martin Luther* was out, when he ſaid, He ſtood free from coveteouſneſſe. *Capel* of Tentat. par. 3. cap. Sect. 3.

When upon a time one Papiſt demanded of another, why do you not ſtop the mans mouth with gold and ſilver? The other anſwered, *Hem. Germana hæc beſtia pecuniam non curat.* See, this Germane beaſt careth not for money.

Rivet. Jeſuit. vap. He was the firſt that oppoſed the Popiſh Indulgences. *Occaſione nundinationis Indulgentiarum pretio numerato*, Lutherus *initio fuit permotus ad hoc quod ſuſcepit reformationis opus.*

It

It was one of his first positions in opposing the Popes indulgences, that *Lex & voluntas sunt duo adversarii sine gratia irreconciliabiles.*

In the same year * when *Martin Luther* began, Pope *Leo* the tenth did create one and thirty Cardinals: In which year and day of their creation, there fell a tempest of thunder and lightning in *Rome*, which so shook the earth when the Cardinals were made, that it removed the little childe *Jesus* out of the lap of his mother, and the keyes out of St *Peters* hands, which thing many then did interpret to signifie and fore-shew the subversion and alteration of the Sea of *Rome*.

Erasmus told *Frederick* Duke of *Saxony*, That in *Luther* were two great faults: First, That he would touch the bellies of the Monks. Secondly, That he would touch the Popes Crown, which two matters in no case are to be medled withall.

Luthers friends disswading him from going to *Worms*, some crying

* About the year 1517. Fox. Acts and Mon. 2. Tom. out of *J. Bale.* The spirit of *Luther* was raised by opposition. *Concurrimus utrinq; illi extremo furore, & ego summo contemptu, & vincit mea audacia*, saith he, speaking of the conflict betwixt him, and the Popish party.

that by the burning of his books i appeared he was condemned in th judgement of the Papists: others i stancing in the examples of *Je Hus* and *Savanarola*: *Luther* th answered *, *As touching me, sin I am sent for, I am resolved a certainly determined to enter* Worm *in the name of our Lord Jesus Chris yea although I knew there were many devils to resist me, as th are tiles to cover the houses* Worms.

Unus homo solus totius orbis imp tum sustinuit; He alone oppo all the world. Mr *Bulton* cals h the third *Elias*. *Hodiè nomen L theri est invisissimum mundo. Q me laudat, gravius peccat, quam ullus idololatra, blasphemus, perj rus, scortator, adulter, homicida, fu* &c. *Luth. in* Gal. 4. 15.

Whose undaunted minde, mo fervent zeal, great learning (sait * *Chamier*) stirred up many wh armed themselves against the e rours, and commonly receive superstitions, among which wer

Zuin-

* Melch. Adam. *Si scirem tot Wormatiæ esse diabolos quot tegulæ in tectis, tamen essem ingressurus. Contemnendus à me Romanus favor & furor.*

He might more fitly be called *Doctor resolutus*, then the schoolman

* *Tom. 2. l. 16. c. 15.*

Zuinglius *, Oecolampadius, Melanthon, Bucer, Calvin, and many others, whose labours and endeavours that way God would not suffer to be frustaneous.

* Famous writers of the reformation, Luther and Melanthon in Saxony; Oecolampadius in Helvetia; Calvin & Beza in France; Peter Martyr and Zanchius from Italy.

Albertus Crantzius an Historian of the Vandals, is reported to have said to Luther, Frater vade * in cellam, & dic, Miserere mei Deus. Brother go into thy cell, and say, Lord have mercy upon me; insinuating that an Austen Monk should in vain dispute against the Pope.

* Scultet. Annal. Fox. Acts and Mon. Tom. 2. p. 88.

His prayers were so ardent unto Christ, that (as Melanethon writeth) they which stood under his window where he stood praying, might see his tears falling and dropping down.

He was so powerfull and prevailing in prayer, that Justus Jonas writes of him, Iste vir potuit, quod voluit. That man could do what he list, his saying was, Benè orasse est benè studuisse.

Tanta reverentia aliquid petit, ut cum Deo: tanta spe & fide, ut cum patre & amico se loqui sentiat. Melc. Ad.

He prayed every day three hours, and then when his spirits were most lively, Per tres horas easque ad studia aptissimas.

He said 3 things make a Divine, Meditation, Prayer, Temptation.

He prayed God to deliver him from the Pope and Emperour, but above all (saith he) *Libera me meipso*, Deliver me from my self. That was a savoury prayer of his, *Doctoribus glorioſis, & paſtoribus otioſis, libera nos Domine.*

When he preached, they which heard him thought every one his own temptations severally to be noted and touched, whereof when ſignification was given unto him by his friends, and he demanded how that could be: Mine own manifold temptations (ſaid he) and experiences are the cauſe thereof. For from his tender years he was much exerciſed with ſpiritual conflicts, and vexed with all kinde of temptations.

He ſaid, There were three great difficulties in Religion, 1. *Impoſſibilia rationi credere*, to believe things impoſſible to reaſon. 2. *Dilata ſperare*, to hope for things delayed. 3. *Deum amare cum ſe præbet inimicum*, to love God when he ſhews himſelf an enemy.

He

His complaint was that the Church had three enemies, 1. *Tyranni.* 2. *Hæretici.* 3. *Falsi fratres, apostatæ.*

He regarded not the threats of his adversaries the Papists, he said to *Melancthon*, *Si nos ruemus ruet Christus unâ, scilicet ille regnator mundi: & esto ruat, malo ego cum Christo ruere, quam cum* Cæsare *stare.* If we fall, Christ the Lord and Ruler of the world falleth with us, I had rather fall with Christ then stand with *Cæsar.*

His motto was, *Sit miser, qui miser esse potest. Malcdicta sit charitas, quæ servatur cum jactura doctrinæ fidei, cui charitas, omnia cedere debent, Apostolus, Angelus è cælo &c. Luth. in 5. c. ad Galat.*

He said, *Potius ruat Cœlum quam pereat mica veritatis, & væ illi ad quorum peccata connivet Deus.* Woe to those men at whose sins God winketh.

When *Melancthon* was much troubled with the affairs of the Church of God in the *Smalcaldian* war, some desired *Luther* to write to comfort him, he wrote thus, *Monendus est per vos Philippus ut desinat esse rector mundi*; *Philip* is to be admonished by you that he cease to govern the world.

He was much loaden with disgra-

ces of all ſorts, his enemies wrot
againſt him, *Lutherus* (ſaith he
apud illos Satan eſt, ſed vivat Chri
ſtus & regnet. Lutherus *paſcitur co*
vitiis.

* *Prius non fuerit fermè in Scriptura tota amarius mihi verbum quam pœnitentia, nunc nihil dulcius aut gratius mihi ſonat quam pœnitentia.* Lut. *Stupitio.* Fox. Acts and Mon. 2. *Tom. p.* 88.

When any evil news was brough
to him, he called for the 46 Pſalm t
comfort him.

He ſaith in one place, *Odi iſtu*
*vocabulum Pœnitentia**. There w
once no word ſo terrible unto hi
(while he was a Papiſt) and whic
his ſoul did more hate then that, *Re*
pent, but after no word was mor
ſweet, when he underſtood the Go
ſpel.

When a certain Jew was ap
pointed to come to deſtroy him b
poiſon, yet it was the will of Go
that *Luther* had warning there
before, and by the face of the Je
ſent to him by picture, where
by he knew him, and avoided th
pill.

In the garden of his houſe th
devil appeared to him in the form
of a black Bore, but he regarded i
not.

Cajetan

Cajetan asked him, Whether he thought the Duke of *Saxony* would make warre in his behalf: he said, I would not have him: Where will you be then said *Cajetan*? *Luther* answered, I shall be *sub Cælo* under heaven.

Quid (inquit) putas principem Fredericum propter te arma sumturum? dixi, hoc nollem prorsus, & ubi manebis? Respondi, sub Cælo. Lut. *præfat. ad Tom.* 1.

Erasmus wrote, *That there was more solid Divinity contained in one folio of* Luthers *Commentaries, then in many large writings of the Schoolmen, and such like.*

He said and taught many things truly and gravely, as concerning the sacred Scripture, and its authority, *Solis canonicis libris debetur fides, cæteris omnibus judicium.* We must believe the Canonical books only, and may judge all others.

Ego ipse odi meos libros, & sæpe opto eos interire, quod metuo ne morentur lectores, & abducant à lectione ipsius Scripturæ, quæ sola omnis sapientiæ fons est. Luth. *in* Gen. 19.

He was so zealous to have the Scriptures read, that he professed, if he thought the reading of his books would hinder the reading of the Scripture, he would burn them all before he died.

His saying was, *Ecclesia sanguine & oratione totum mundum convertit.* When something concerning a busi-

nesse

neſſe was concluded amiſſe at *Norimberg*, he ſaid, *Longè aliter in cœlo quam Norimbergæ hoc de negotio erat conclusum*: It was far otherwiſe concluded in heaven then at *Norimberg* concerning that matter.

He took a liberty to himſelf to ſpeak ſtoutly when he was brought before the Emperor, till he heard the pen go behinde the hangings.

He hath ſome high and harſh expreſſions in his writings, *Fiat voluntas mea*, Let my will be done; and then he adds to qualifie it, *Mea voluntas, Domine, quia tua.* My will, O Lord, becauſe it is thine. *Cave non tantum à peccatis, ſed etiam à bonis operibus.* Take heed not only of ſins, but alſo of good works.

Chriſtus peccator omnium maximus, quia peccata totius mundi tulit in Gal. 3. 3. That Chriſt was the greateſt ſinner in the world, meaning it, in regard of the ſins of all the faithfull, which he took upon himſelf, and were reckoned as his. Some much diſlike this paſſage.

He being in an agony, and a glimpſe

glimpse of Christs righteousnesse being discovered to him out of *Rom.* 1. 17. and perceiving that it was not meant, *De justitia puniente*, but *justificante*, not of his punishing justice, but that which justifieth the ungodly, he saith, *I perceived my self regenerate, and to have entred into Paradise, the Scripture presently appeared in a new hew.*

Hic me prorsus renatum esse sensi, & apertis portis in ipsum Paradisum intrasse, ibi continuò alia mihi facies totius Scripturæ apparuit. Luth. *præf. ad primum opus.*

He would have been content at the first if they would have taken away indulgences; He said, *Brevi efficiam ut anathema sit esse Papistam:* I will shortly cause it to be a curse to be a Papist. A young man about *Wittenberg* being kept bare and needy by his father, was tempted by way of sorcery to bargain with the devil or a familiar (as they call him) to yield himself body and soul unto the devils power, upon condition to have his wish satisfied with money, so that upon the same an obligation was made by the young man, written with his own bloud, and given to the devil: upon the sudden wealth and alteration of the young man, the

the matter first being noted, began afterward more and more to be suspected, and at length after long and great admiration he was brought unto *Martin Luther* to be examined. The young man, whether for shame or fear long denied to confesse, and would be known of nothing, yet God so wrought being stronger then the devil, that he uttered unto *Luther* the whole substance of the cause, as well touching the money, as the obligation. *Luther* understanding the matter, and pitying the lamentable state of the man, willed the whole Congregation to pray, and he himself ceased not with his prayers and labour, so that the devil was compelled at last to throw in his obligation at the window, and bade him take it again unto him.

Fox. Acts and Mon. vol. 2. p. 88

Paulò ante mortem agens cum Philippo Melanchone, fatetur in negotio cœnæ nimium esse factũ. Rain. *de lib. Ap. præl. quart.*

He held Consubstantiation, but confessed to *Melanchthon*, that he had gone too farre in the controversie of the Sacrament. *Melanchthon* perswaded him by the publishing of some milde writing to explain himself.

himſelf. *Luther* replied to that, That by this means he ſhould cauſe his whole Doctrine to be ſuſpected, but *Melanchthon* might do what ſeemed good to him after his death.

When they ſaid he had recanted, he writing to his friend *Stupitius*, ſaith, *Omnia de me præſumas præter fugam & palinodiam*: Preſume any thing of me ſooner then flying and retracting.

The Pope ſent out a Bull of Excommunication againſt him, he burnt it at *Wittenburg*, and wiſht them never to forſake that cauſe, *Donec ipſe Papa & ſedes Papalis concremaretur*, till the Pope and his ſeat were burnt.

Luther ſo much eſteemed of his Book, *De ſervo Arbitrio* *, that he gloried in it as unanſwerable, and wrote to *Wolfangus Fabricius Capito*: *Nullum ſe agnoſcere juſtum ſuum librum, niſi forte De ſervo Arbitrio*, be quiet, and not ſpeak againſt the Popiſh indulgencies, he anſwered, he would not, though he might be Pope.

* It was an excellent ſaying of his, *Omnia libera per fidem, omnia ſerva per charitatem.* They offered him a Cardinals hat if he would

&

& Catechiſmo, that he acknowledged none of his books for his, but thoſe two, that *de ſervo Arbitrio*, and his Catechiſm.

If any of his books be to be diſliked, ſurely that *De ſermonibus Convivalibus* is moſt faulty, of which *Gerhard** (a Lutheran) ſaith thus, *Liber ille Convivalium ſermonum* Luthero, *nec viſus, nec lectus, nec approbatus eſt, quin multoties privatorum arbitrio mutatus, mutilatus, auctus.*

* *Loco primo de ſacra Scriptura.*

He ſaid of the Pope, *Non habet argumentum robuſtius*, that he ſhould fall, then *quia ſine cruce regnat.*

Ego quoque ex illorum grege ſanctum monachum quindecim annos mihi egiſſe videor, neq; tamen unquam tot meis miſeris, precationibus, jejuniis, vigiliis, caſtitate, obedientia eo pervenire potui, ut planè mihi licuiſſet dicere, jam certus ſum, Deum mihi eſſe propicium. Lutherus in 15. c. 1. Corinth.

Luther ſpeaks ſlightly himſelf of his firſt labours: *Above all, I beſeech the godly Reader, and for our Lord Jeſus Chriſts ſake, that he would reade my writings judiciouſly, and with much compaſſion, and let him know that I was formerly a Monk, and a moſt furious Papiſt, when I*

first entred into the cause undertaken by me.

He fitly called the Popes Bull, *Bullam*, a bubble, in respect of its vanity.

Being reproached, he said, *Prorsus Satan* Lutherus *sit, modò Christus vivat & regnet.* Let *Luther* be counted a devil, so Christ may live and reign.

They accused him of Apostasie, he said, *Fateor me esse Apostatam, sed beatum, qui fidem diabolo non servavi.* I confesse my self to be an Apostate, but an happy one, which have not kept my faith to the devil. Speaking of the Romish Clergy, he saith, *Nunquam periclitatur Religio, nisi inter Reverendissimos.* A good Divine came to him, and told him, He could not believe the things to be true that he preached; Thanks be to God, saith *Luther*, that I have met with one tempted as my self.

His saying was, *Turcicum imperium quantum quantum est, mica tantum est quam pater-familias projicit canibus.* The whole Turkish Empire

Lutherus *de primis conatibus petit, ut ea legat lector cum magna commiseratione & meminerit authorem fuisse aliquando monachum, & Papistam insanissimum.* Lut. *Tom.* 10. *operum in præfat. Vide* Melc. Adam.

Empire is but a crumme, that the master of the Family throws to a dog.

He said he learnt more by one fervent prayer, then he could get by reading of many books or most intent * meditation.

Melanchthon in his Preface to his 3d. Tome reports this of him.

When he often seriously thought of the anger of God, or the wonderfull examples of punishments, suddenly he had such terrors that he was almost dead with them, and in disputing once about some points, being much amazed, he lay upon a bed in the next room, where he often inserted this sentence in his praier, *He hath concluded all under sin, that he might have mercy on all.*

God loves (saith he elegantly) *Curristas* not *Quaristas*; we must not reason but run. He abounds with Diminutives above all Authors; in one place he speaks of flying *ad consolatiuncutas creaturulas*. He saith, *Mallem obedire quam miracula facere*, I had rather obey then vvork

* *Ipse ego in una aliqua ardenti oratione mea plura sæpe didici, quam ex multorum librorum lectione aut accuratissima meditatione consequi potuissem.* Luth. Tom. 1.

work miracles. *Optima & aptissima pœnitentia* (saith he) *est nova vita*, the best repentance is a new life.

His prayer a little before his death was this, *Pater mi cœlestis, Deus & Pater Domini nostri Jesu Christi, Deus omnis consolationis, ago tibi gratias, quod Filium tuum Jesum Christum mihi revelasti, cui credidi, quem sum professus, quem amavi, quem celebravi, &c.* *Melch. Ad.*

My heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I give thee thanks, that thou hast revealed thy Son Jesus Christ to me, whom I have believed, whom I have professed, whom I have loved and celebrated.

When he lay a dying, this was his Will for his Wife great with childe, and his little son.

Domine Deus, gratias ago tibi, quod volueris me esse pauperem super terram & mendicum. Non habeo domum, agrum, possessiones, pecuniam, quæ relinquam. Tu dedisti mihi

mihi uxorem & filios, tibi reddo, nutri, doce, ſerva, ut hactenus me. O Pater pupillorum, & judex vi- duarum.

Melch. Ad. O Lord God, I thank thee, that thou wouldſt have me to be poor upon the earth, I have no houſe, land, or money that I ſhould leave them. Thou haſt given me wife and children, I reſtore them to thee; Do thou, O Father of Orphans, and Judge of Widows, nouriſh, teach, keep them, at thou haſt hitherto me.

Chap. IIII.

Of the Covenant and Promiſes.

1. *Of the Covenant.*

THe Hebrew word בְּרִית *Berith*, is derived from בָּרָה *Barah elegit*, to chooſe, becauſe God in the Covenant of works did chooſe out man eſpecially with whom he made the Covenant, and becauſe in the Covenant of grace he chuſeth out of the multitude the elect, and becauſe a Covenant is a thing which two chuſe, and of which they mutually agree and promiſe betwixt themſelves, although the word be uſed where one alone doth promiſe with a ſimple promiſe, and ſo it may be referred to the Teſtamentary diſpoſition.

Dicitur Hebræis fœdus בְּרִית Berith, *vel à* בָּרָה Barah, *id eſt, eligendo, quod Fœdus eſt ut Abenezra ſcribit mutuus conſenſus ſuper aliqua re vel à* בָּרָא Bara, *id eſt* exſcindendo, *eò quod in fœderibus ſemper aliquid occidebatur*, Gen. 15. 10, 17. *Fœdus Latinis à feriendo*, Paul. Fagius, *Annot. in* Deuter. 29. 11. *Hinc* Fœdus percutere, *loquendi modus Hebræis, Græcis, Latiniſque pariter uſitatus.* Grotius *Præfat. ad Annotat. in Evang. Vide plura ibid.* with us, *To ſtrike a Covenant.*

* *Berith* quasi *Cerith*, because sacrifices were slain in making of Covenants, and therefore it is often construed with the verb בָּרַת *Carath feriit*, he struck, *Vide* Suckii, *Antiq. convv.* l. 1. c. 30. See also M. *Mede* on Mal. 1. 11. and M. *Cudworths* discourse concerning the true notion of the L. Supper, chap. 6.

sition. Or else it may come from בָּרָה *Barah, comedit*, to eat, as if one should say *an eating*, because they used in the Eastern countries to establish Covenants by eating and drinking together. The condition was about eating in the Covenant of works. בָּרָא *Bara*, signifieth to slay (whence some derive a Covenant) because God made the first Covenant of grace, and sealed it by sacrifices* of beasts slain and divided.

The Covenant in general may be described A mutuall compact or agreement betwixt God and man whereby God promiseth all good things, specially eternal happinesse unto man, upon just, equal and favourable conditions, and man doth promise to walk before God in all acceptable, free and willing obedience, expecting all good from God, and happinesse in God, according to his promise, for the praise and glory of his great name.

A Covenant is a solemn compact or agreement between two chosen parties or more, whereby with mutual, free,

free, and full consent they binde themselves upon select conditions tending to the glory of God, and their common good. It differs from a Promise gradually, and in the formalities of it, not naturally, or in the substance of it.

A Covenant usually is the collection of many Promises, as a constellation is the collection of many stars, though it be but one Promise, *I will be thy God*, yet it is such a one as comprehends many.

Those words, *They shall be my people, and I will be their God*, are mentioned fifteen times in Scripture, *Levit.* 26.12. *Jer.* 7.23. & 11.4. & 24.7. & 30.22. & 31.1. & 37.23,27. *Ezek.* 11.20. & 36.28. & 37.23, 27. *Zech.* 8. 8. 2 *Cor.* 6. 16. *Revel.* 21.3. Which intimates to us, that there is great weight in them. As in the Commandments of the Covenant, there is one great Commandment, *Thou shalt have Jehovah for thy God*; so in the Promises of the Covenant there is one great Promise, *I will be thy God*. To be our God, implies,

1. An

1. An interest in Gods Essence an Attributes. 2. An interest in all th Persons of the Trinity. 3. It takes especially Soveraignty, *God ov all, and All-sufficiency*, Gen. 17. 4. That he will be your God ac cording to the nature of a God way of communion here, and fruit on hereafter.

There is a difference between Law and a Covenant. A Superior may give a Law whether the inferi our consent to it or no, but a Cov nant is ratified by the consent o both parties. A Covenant is some thing unto which two persons b mutual consent do freely bind themselves.

There are divers distinctions o Covenants:

1. A Covenant of nature.

2. A Covenant of grace.

3. A mixt Covenant consisting of nature and grace.

Others make these three Cove nants,

1. *Fœdus naturæ*, The Covenant of nature made with *Adam*.

2. *Fœdus*

2. *Fœdus gratiæ*, The Covenant of grace made to us in Christ.

3. *Fœdus subserviens*, A preparing Covenant to make way for the advancement of the Covenant of grace in Christ.

Others say, There were never any but two Covenants made with man, one Legal, the other Evangelical, of works or grace, the first in innocency, the other after the fall.

Fœdus operum, when it was first made with man, was, *Fœdus amicitiæ*, God and man were then friends, *Fœdus gratiæ* is *Fœdus reconciliationis inter inimicos.*

1. The Covenant of works, wherein God covenanteth with man to give him eternal life upon condition of perfect obedience in his own person.

2. The Covenant of grace, which God maketh with man, promising eternal life upon condition of believing.

We reade not in Scripture the Covenant of works and of grace *totidem syllabis*, the neareſt we come to it, is

*Rom.*3.27. the law of works oppose
to the law of faith, which holds ou
as much as the Covenant of work
and the Covenant of grace.

The Covenant of works was,

1. That Covenant wherein G
was the author, and the ground of
was Gods free grace, it was recipro
cal betwixt him and *Adam*. We ca
not the second Covenant a Cove
nant of grace, because there was n
grace in the first Covenant, but in op
position to the condition of the firs
Covenant, which was works, and be
cause greater grace is manifested in
then the first.

2. It was the same Covenant unde
which the best of the creatures th
Angels now stand and injoy their
happinesse, and *Adam* should hav
been happy by observing this Cov
nant if he had stood. Christ was made
under this Covenant.

3. The promises of this Covenan
were very glorious.

1, For natural life, in the body
there was perfection without de
fect, beauty without deformity,
labou

abour without wearineſſe.

2. For ſpiritual life, *Adam* ſhould ot have had terrours in his conſci-nce, ſorrow, fear, ſhame.

3. For death, he ſhould have been ranſlated without diſſolution.

The *fœderati* were God and *Adam* ogether with all his poſterity. God ade a Covenant with *Adam* as a ublick perſon, which repreſented all ankinde.

Omnes nos eramus ille unus. Aug.

The reaſons of it may be theſe,

1. From the imputation of *Adams* to all mankinde, *Ro.*5.12. *In whom, for aſmuch as all have ſinned*, they nned not all in themſelves, therefore in *Adam*: See *verſ.*14. *In him all ied*; 1 Cor.15.47.

2. Thoſe on whom the curſe of the ovenant comes, they are under the ond and precept of the Covenant, ll mankinde is directly under the urſe of the Covenant, *Rom.*8.20,21. *al.*3.13. Deut.29. 21.

Adam did conſent to it, and underood the terms of the Covenant, for od dealt with him in a rationall ay, and expected from him a reaſo-

nable ſervice. Either he knew the te-
nour of the Covenant, or elſe h
broke it out of ignorance, but th
firſt ſin could not be a ſin of igno-
rance, he knew whatſoever was ne-
ceſſary to know in a way of duty.

God dealt with *Adam* not only i
a way of ſovereignty, but in a way o
Covenant, God did this for diver
reaſons.

1. For the ſpecial manifeſtatio
of his free grace.

2. That it might be the greate
obligation to *Adam* to obey, G
made a promiſe and he gave his co
ſent.

God required mans ſervice, *Non ex indigentia, ſed ex abundantia.*

3. To ſweeten his authority
man, *Deut.6.24.*

4. To encourage man to obedienc
Heb.12.2.

5. That this might be a ground
Adam to exerciſe.

1. His faith in believing whatſoe
ver God had revealed or ſhou
reveal.

2. His love, 1 *Joh.4.19.*

3. His hope.

6. To leave man inexcuſable if

sin, that a clear way might be made for Gods justification and mans conviction.

Objection,

God is a free Agent, How can it stand with his honour and absolute liberty to be bound to the creature?

Answer,

In a strict sense, 1. God cannot be said to be bound, but *promittendo se fecit debitorem*, saith *Austin*, and he is rather bound to himself, and his own faithfulnesse, then the creature. *Aquinas.*

Objection,

How can it stand with Gods justice to involve Adams *posterity in a Covenant, which themselves never consented to?*

Answer,

It is not an injustice among men for parents to conclude their children, their acts binde them and their heirs. 2. God hath reserved to himself a liberty to visit the sins, not only of the first, but immediate parents, on their children, *Gen.* 9. 22.

1 *Theſſ.* 2. 26. The *Sodomites* children were puniſht with their parents. 3. *Adam* was our parent, there was the will of the nature, which was enough to enwrap them in original ſinne, the ſinne of the nature. 4. This Covenant was made with *Adam* and his poſterity out of free grace, therefore all his poſterity was bound by way of thankfulneſſe to conſent. 5. They ought to rejoyce in *Adams* exaltation being ſo advanced, and to agree to the Covenant made with him. 6. God made the beſt choice for them in the firſt *Adam* (as he did in the ſecond) in ſo doing, ſeeing he made him ſo perfect.

Curſed is every one, there is perſonal obedience, *That continueth not,* there is perpetual obedience, *in all things to do them,* there is perfect obedience.

The firſt Covenant conſiſts of three parts,

Gal. 3. 10, 11, 12. 1. The precept, *That continueth not in all things.* 2. The promiſe, Live, *The man that doth them ſhall live.* 3. The curſe in caſe of tranſgreſſion, *Curſed is every one.*

The precept requires perfect and perſonal obedience.

The

The condition of the Covenant on mans part was,

1. Perfect obedience.

1. The Commandment then did (and still doth as it refers to the first Covenant) call for perfect obedience, *Lev.* 18.5. *Rom.* 10.5. *Gal.* 3.12. *Ezek.* 20.25.

2. Because there is a curse denounced against the least transgression, *Gal.* 3.10. One sinne, and that but in thought, broke the Angels Covenant, *Rom.* 5. 17.

3. Gods holiness is such, that he requires from the creature perfect obedience, *Job* 4.18. *Heb.* 1.13.

4. There are two things in the law,

1. The principal part of it, the precept.

2. The accident, the curse: man is bound to the precept, *Jure Creatoris*, to the curse, *jure judicis*.

5. He gave us a perfect ability to obey in our creation, *Eph.* 4.22, 23. *Eccl.* 7. *ult.*

6. He requires perfect obedience in Christ, *Rom.* 8.4.

2. Personal obedience.

1. There is a perfect obedience to the law required of every particular man, *Gal.* 3.10.

2. The curse is denounced against the person, *The soul that sins shall die.*

3. It was required of Christ our Surety, *Gal.* 4.4.

4. It was required for the acceptation of our persons, and salvation of our souls.

5. The righteousness of the first Covenant might easily be lost by transgression, *Dan.* 9.23.

Some demand how it is just with God to require the rigour of this Covenant from man fallen. If we have lost our power, its no reason God should lose his right. God might have prevented it, but he was not bound to make man immutably holy.

2. God requires the duties of the Covenant of works with ends and purposes of grace, to convince the creature,

creature, not to make him desperate, *Rom.* 3. 19, 20. & 11. 32. *Gal.* 3. 22. If we would know whether we be not still under the first Covenant:

1. Let us search whether we were ever driven to change our copie and tenure, *Joh.* 6. 28. Common people look to be accepted for their good prayers, *Heb.* 6. 18. and *Phil.* 3. 9. *Gal.* 2. 19. When the *Israelites* heard the thunderings, then they called for a Mediatour.

2. Are your hearts unsutable to the Covenant of grace? Two things shew this, allowed practice of sinne, and interest in Christ cannot stand together, *Rom.* 6. 14, 15. 2. Neglecting to honour grace, 1 *Cor.* 1. 29. & 15. 10. *Gal.* 2. 20.

Chap. V.

Of the Covenant of Grace.

After man by his fall had broken the first Covenant, God out of his free grace did enter into a better and second Covenant.

1. All the persons in the Trinity did enter into Covenant with man, they have all the same Nature, Essence, Will, and this is an act *ad extra*: 2. Sin was against all the persons in Trinity, therefore all they were to be reconciled, but the person that chiefly made the Covenant with man was God the Father, the other persons have their peculiar offices in the administration of this Covenant, the persons that God would take into Covenant were designed by the Father, *John* 17.9. *Revel.* 13.6, 8. He imploies Christ as Mediator of the Covenant, *Isa.*49.8. *Matth.*12.18. He appoints how much grace and glory he will give to every one in this Covenant. 2. The

Heb. 12. 24.

2. The fountain from whence this Covenant flows is the free grace of God, *Gen.*17.2. *I will make,* (Hebrew, *I will give*) *my Covenant, Ephes.*1.6. *Isa.*41.1,2. 2 *Sam.*7. 21. Free grace is here exalted in these particulars.

1. From the consideration of the person that enters into Covenant, God All-sufficient *.

2. Of the persons with whom he enters into Covenant, man fallen, *Gal.*4.21.

3. In that this Covenant was made with some of those that fell, and not others, *Eph.*2.12.

4. In that the Lord hereby exalts our persons and services, *Hos.*2.19.

5. In that sin can never spend the righteousnesse of this Covenant, *Hos.*3.2,3.

The Covenant of grace is that free and gracious Covenant which God of his free mercy in Jesus Christ,

* Gen.17. 1.

* It is called the *Covenant of grace*, because God of his meer love and favour made it with man when he lay wallowing in his bloud, *Ezek.*16.6 It doth not exclude all conditions, but only those which will not stand with grace. It is called *a new Covenant*, Heb. 8. 8, 10. The *Covenant of life, of salvation and grace*, Rom.4.16. Gal. 3.18. Isa.42. *An everlasting Covenant*, Gen. 17. 7. not only because it is perpetual, but because the fruit of it is everlasting life, *Tit.*2.2. *Jam.*5.6. *Heb.*12.

made

made with man a miſerable an wretched ſinner, promiſing unto hi pardon of ſin, and eternal happineſ if he will return from his iniquit and embrace mercy reached fort by faith unfained, and walk befor God in ſincere, faithfull and wi ling obedience, as becomes ſuch creature lifted up unto ſuch injoy ment, and partaker of ſuch precio Promiſes.

God himſelf plotted this Cove nant, *Epheſ.* 1.9,10. He ſpent infi nite thoughts about it, *Pſal.* 40.7 took infinite delight in it, *Iſa.*53.10 The main end of Chriſts coming in to the world was to bring in a new Covenant, *Mal.*3.1. *Heb.*7.22. and 12.24. The ſpirit belongs to the ſe cond Covenant, *Iſa.*59.*ult.* his glo rious works, a witneſſe, ſeal, earneſt, belong to the ſpirit of the ſecond Covenant.

As the firſt *Adam* was *Caput cum fœderis*, ſo the ſecond *Adam*, Iſa. 42.6.

The Covenant of grace is more glorious then that of works.

The firſt Covenant was made with the firſt *Adam* a mutable head, the ſecond with the ſecond *Adam* an un-

unchangeable head, *Gal.* 3. 16.

Secondly, The Covenant it self was a changeable Covenant, it gave place to the Covenant of grace, but this second Covenant was an everlasting Covenant. Gen. 17. 7. 2 Sa. 5. 23. Isa. 54. 10. Hos. 2. 19. *Vid. Amef. Medul.* l. 1. cap. 24.

Thirdly, The righteousnes of the second Covenant is far more glorious then the righteousnesse of the first Covenant, that of the first Covenant was the righteousnesse of a creature, this the righteousnesse of God. 2 Cor. 5. ult.

Fourthly, The condition of the second Covenant was more glorious then that of the first, the condition of the first Covenant on mans part, was perfect and personal obedience of this Covenant faith: to sin against God in Christ, is the higheſt way of sinning, and to glorifie God in Christ, is the higheſt way of glorifying him. The first Covenant offers no surety, it is a Covenāt without a Mediator.

Fifthly, The power of performing it is more glorious, now we have a constant supply of the Spirit, *Eph.* 1. 19. & 4. 13. then we had none to assist us.

Sixthly,

Sixthly, The Promises of the second Covenant are more glorious then those of the first, *Heb.* 8.6.* *I will be thy God, I will give thee my Son, my Spirit.* God did not tell *Adam*, that he would be his God in that way that he promiseth himself to his in the second Covenant. God promiseth a more glorious manifestation of himself, and union with himself in Christ, a higher manifestation of his wisdom, *Ephes.* 3.10. holiness, power, and also of his mercy and patience, which were not before discovered, a higher union, under the first head there was only a moral union of love, under the second a mystical union, we are the same person with Christ; the second Covenant brings repentance and pardon upon repentance. The first Covenant said, *If thou doest well thou shalt be accepted.* We have a higher Sonship, *Joh.* 1.12. *Adam* was a son

* All the Promises of the law were conditional, *This do, and thou shalt live:* Those great ones of the Gospel, of pardon of sin, of giving a soft heart, are absolute. 2. Those of the Gospel are mighty Promises, they can give the mercy promised, and grace required, the Law is weak through the flesh. God in the second Covenant set forth as it were a new edition of all his Attributes. Repentance is a fruit of the second Covenant, *Act.* 2.

by

creation, we by Christ, our ground of the acceptation of all our services is higher, God looks on us as being one with Christ, we have a greater ground of perseverance, we have a higher title to our inheritance, Adam was made King of this low world, Christ was made heir of all things, and we co-heirs with him.

Question,

How can the Covenant of grace be called a Covenant *, *as* Jer. 31. 34. *since it contains a meer absolute free Promise, whereas a Covenant requires mutuall conditions. Now no condition can be required to this Covenant, which the Covenant it self doth not work; For, I will write my laws, doth denote all things done by grace.*

Answer,

Though God do perform, and in his Covenant promise to perform

* *Fœdus dicitur, quia firma est promissio, in Scripturis enim quodlibet firmum statutum, quamvis sit de rebus inanimis, dicitur fœdus,* Jer. 33. 20, 25. *Quia tamen gratuita donatione constat, & morte donantis confirmatur, non tam propriè fœdus quam* testamentum *vocatur,* Heb. 9. 16. *quod cum in priori non invenitur, illud non tam propriè testamentum vocatur quam fœdus.* Amef. Med. Theol. l. 1. c. 24.

what

what he requires, yet ſtill there is ſomething required which man conſenting to, and promiſing to perform (though not of himſelf by his own power) it is a Covenant.

The Covenant of grace is mentioned an hundred times directly in the Scripture, and a thouſand times by conſequence.

In general it comprehends all the bleſſings which God can give from Election to Glorification.

Particularly he gives,

1. His own ſelf, *God ſpared not his own Son, To us a Son is given, I will be thy God, thy reward, thy portion, thine inheritance.* He is their reconciled God, theirs in a league of love and friendſhip. The Scripture uſeth to expreſſe this in ſome peculiar relations, as of King, Husband, Father, He will do all the Offices of a good King, of a loving Husband and Father.

He is their ſhield, *Gen.* 15. A wall of fire round about them *Zech.* 2. 5. *Dru. in loc.*

2. He doth actually with himſelf put the ſoul into the poſſeſſion of many other things.

1. He brings reconciliation with God. 2. Ju-

2. Juſtification, the pardon of all their ſins, and covering all their deformities with the robes of Chriſts righteouſneſſe.

3. Adoption, makes them coheirs with himſelf.

4. Sanctification, He gives his Spirit to dwell in them.

Thirdly, He gives them infinite wealth in bils and bonds, in promiſes.

1. For this life,

1. Of preſervation and deliverance from all evils, they ſhall either be prevented that they come not, or ſanctified if they do come, or removed.

2. Of a conſtant ſupply of all good things they ſtand in need of, for ſoul, body, name, *Pſal.* 34. He will proſper and give ſucceſſe to all the works of their hands, *Pſalm* 1. 2. *Job* 22. 28.

2. For life to come.

In the new Covenant there be three great Promiſes.

1. *I will be your God.*

2. *I*

2. *I will pour out my Spirit on you.*

3. *I will give you my Sonne.* His giving his Son is the ground of both the rest, He is a God to none but to whom Christ is a Saviour, we have the Spirit also by interest in Christ.

The goodness of duties lies in Adverbs, and the sweetnesse of the Covenant lies in Possessives.

Deus quantus, quantus est, totus noster est.

Tolle Deum & nullus ero.

First, *I will be your God*, Gen. 17.7. Psalm. 48. This God is our God, *Psal.* 144. *ult.* 2 *Cor.* 6. 16, 18. that is, you shall have as true an interest in all my Attributes for your good, as they are mine for my glory, my grace to pardon you, my power to protect you, my wisdom to direct you. This is a comprehensive Promise for God to be our *God it includes all, *Deus meus & omnia*, said *Luther*. The covenant of grace is both *Fœdus amicitiæ & conjugale*, a covenant of friendship, and a conjugal covenant. *Abraham* was in covenant with God, and God stiles him his friend; also it is a conjugal league *Hos.* 2. 19, 20.

* *Substantia fœderis*, Jun. *Anima fœderis*. Pare. *Caput fœderis*, Mus.

If God be our God we shall have,

1. His

1. His love, favour, and good will.

2. He will supply us with all good things, believers are heirs of the world, *Heb.*4.13. of the Kingdom, of the Promises, of Life, of Salvation.

3. He will prosper all our indeavours, *Psal.*1.3.

4. He will protect and defend us against all our enemies, therefore God is often called a Rock in Scripture, seven times in the 32 of *Deuteronomy*.

All these things are constantly and unchangeably, this God is our God for ever and ever.

All these things are but the first fruits of what we shall hereafter enjoy.

Secondly, God promiseth his Spirit, *Joel* 2.28. *Joh.*14.16,26. & 15.26. & 16.7. *Luk.*24.49. *Act.* 1.4. an accomplishment of which Promise we have, *Act.*2.23.

Isa.44.3. Jer.31.33. Ezek. 36. 26. Acts 2.17

The Spirit reveals & applies the Promises.

The Spirit is called, *Ephes.*1.13. *The holy Spirit of promise*, because this was the great Promise which Christ

Christus impletio legis, spiritus impletio Evangelij.

Christ from the Father hath made unto us, the giving of the holy Ghost to work in us all the good which he requireth, and apply all the good which he hath promised. The giving of the Spirit is a great and excellent promise of the New Testament. The great promise of the Old Testament was the promise of Christ, *Gen.*3.16. of the *Messiah*, all the ceremonial Law was but a typical enlargement of that Promise. Christ when he was to go out of the world promised his Spirit.

Veritas à quocunque est à spiritu sancto est.

1. That in this last age of the world there might be a more full discovery of the great things of the Gospel, the Spirit reveals truth and establisheth us in the truth, that God's people might know more of himself and his Son, and pry more into the mysteries of the Gospel.

2. There are more glorious conquests to be made in this last age of the world, all the great enemies of Jesus Christ are to be vanquished, *Zech.*4.7. 2 *Thess.*2.9. the sharpest sufferings are reserved for these times, there-

herefore Christ hath provided the moſt ſoveraign cordials.

What undaunted courage, what invincible patience, what raviſhing conſolation had the Martyrs in the flames! God made good this promiſe to them in ſending his Spirit.

We ſhould put our bond in ſute, turn Promiſes into Praiers, preſs God with much importunity for more of the Spirit.

3. God hath promiſed to give us his Son.

The whole Covenant of grace is purchaſed, founded, ſealed, ratified in Chriſts bloud, *Mat.* 26. 28. *Heb.* 9. 14, 15. & 13. 20. It was Gods plot from all eternity to ſave man in ſuch a way, as ſhould advance all his glorious Attributes, his wiſdom, power, juſtice, mercy, compaſſion, wrath, vengeanee.

The Covenant of grace is the moſt free and gracious tender of Chriſt, and all his rich purchaſes to all the loſt and undone ſons of *Adam* that ſhall believe in him.

All other particular Promiſes found

The firſt Promiſe that ever was made, was a Promiſe of Chriſt. *Abraham* ſaw *Chriſts* day afarre off, and rejoyced. *Anna, Zacharias,* & *Elizabeth* waited for the conſolation of *Iſrael,* Lu. 2. 25, 30.

found in the book of God re-
ceive their confirmation by the
promiſe of Chriſt. God promiſeth
ſometimes to deliver from a parti-
cular affliction; to aſſure them that
that ſhall be kept, he makes a pro-
Iſa. 7. 14. & 10, 11, 12, 13. miſe of Chriſt, *Behold a Virgin ſhall conceive.*

There are three things in the pro-
miſe of Chriſt to confirm all other
promiſes.

1. Becauſe there may be made
more objections againſt the Lords giv-
ing of Chriſt, then againſt any other
promiſe whatſoever, in that the great
provoked God muſt come to be a ſuf-
ter to his vaſſal, *Jehovah* muſt lie in a
Virgins womb.

2. More love and compaſſion is
ſhewed in that one promiſe of
Chriſt, then in all other promiſes
whatſoever, *Rom.* 8. 33, 34.

Rom. 8. 20. 3. Becauſe this is the mother pro-
miſe, 2 *Cor.* 1. 20.

Some ſay, The conditions of the
Covenant of grace, are repentance,
faith and new obedience.

One ſaith, As the condition of the
firſt

irſt Covenant, was the obedience of *Adam*, and the obedience of all his poſterity a fruit of it, ſo Chriſts obedience is the condition of the econd Covenant, our faith and re-entance the fruit of it.

Sincerity alone (or Evangelical erfection) is the only abſolute con-ition of the Covenant of grace, *Gen.* 17. 1. It is called an upright eart, that is, ſtraight: It is alſo alled Integrity, a body that wants o members, a ſound heart, a pure r ſincere heart, a ſingle heart, a mple and honeſt heart. Evangeli-l perfection is a work of Gods Spi-t whereby the whole inward man applied to God and his waies ithout the mixture of ſtrange in-entions or affections.

2. Sincerity or ſingleneſſe, purity, erfection, is the whole ſubſtance

Faith is the only condition of the Covenant of grace, *Joh.* 3.7. *Gal.* 6. 3. which is therefore called *Lex fidei.* Rom. 3. 27. *B. Down.* of Juſtificat. *l.* 6. *c.* 8. There are no conditions in the Covenant of grace, which are in our power, the grace and condition of the

Covenant are both of Gods gift, we do not binde im by acting our own abilities. 2. Theſe conditi-ns are not *Formalia media*, not conditions of deſert, ut order, it is mercy that God hath eſtabliſhed way to pardon our ſinne by our confeſſion of it *John* 1. 9.

and

and metal of all graces which G worketh in the ſoul; it is not a one grace, as patience, meekne but the ſubſtance of every gra faith and love unfaigned, *Pr Which comes not out of faigned lips*; muſt *worſhip God in ſpirit and in tr Epheſ.*4.24.

3. God and the Saints have c judged of men by this, *Judge O Lord, according to mine i grity.*

4. The promiſes are made to t *Pſal.*119.1. *Mat.*5.8.

Characters of ſincerity.

As preparatory or a motive to reſt, to be willing and deſirou have his heart thorowly tried ſearched, *Joh.*3.18,19,20. *Pſ.*139.

There are three real marks,

1. It makes the work of grace u verſal.

1. In regard of the ſubjec therefore it is called a new cr ture.

2. In reſpect of the obje abſtains from all ſinne, and p forms all duty.

2.

See thoſe Greek words (which have an emphaſis in them) ἀκέραιοι, Matth.10. 16. and Εἰλικρινὴς Phil.1.10. explained fully in my Greek *Critica.*

2. It is constant.

3. It presseth on to have more till be filled with God and his waies, *Phil.*3.8,9,10,11.

It is a matter of great concernment for a man rightly to understand the nature of the Covenant under which he is, 2 *Sam.*23.3,4.

Reasons.

1. Because it is the Covenant which God hath respect unto in all his dealings with you, *Psal.*105.8.& 111.5.

2. Else we shall never be able to understand our own state, 1 *Corin.* 1.28. and 2 *Corinth.*12.5. *Galat.*4. 3,24,25.

3. Else we shall never be able to judge aright of any of our actions, either of Gods waies to us, nor ours to him, *Gen.*4.4.

4. Without knowledge of the nature of the Covenant we can never understand our own sinnes, we are not onely breakers of the Law, but transgressors of the Covenant, *Hosea* 6.7. *Deuter.*29.21. *Levit.* 26. 24,25.

5. According to our Covenan
ſuch is the Spirit by which we a
acted, and ſuch is our law and pr
ctice, one under the firſt Coven
is acted by the ſpirit of bondage, o
under the ſecond is acted by the S
rit of adoption.

6. We cannot elſe underſtand o
mercies or afflictions, whether th
come from Gods love or diſpleaſ

7. Without this we cannot und
ſtand the riches of Gods grace in t
ſecond Covenant.

1. That he ſhould enter into
Covenant at mans creation.

2. When man had broke that,
enter into a new Covenant.

3. To finde out ſuch a glori
way to aboliſh the firſt Covenant

4. To make it with ſuch a glori
Head, Chriſt.

5. That the promiſes of this Co
nant ſhould be better then thoſe
the firſt Covenant.

8. All our terrour or comf
comes from our Covenant und
which we are, *Heb.*6.17. 1 *Pet.* 3.
*Epheſ.*2.2.

We are under the Covenant of grace,

1. If we be in the ſecond *Adam*, if we be willing to accept of Chriſt upon his own terms, *Hoſ.* 2.18.

2. If ſin have not dominion over us, *Rom.* 6.12.

3. If the Lord put his laws into our minde, and write them in our hearts, *Heb.* 8.8. * It is an alluſion to the two Tables of the Law. They were firſt written by the finger of God, and then put into the Ark: ſo God firſt writes the Law in our hearts, and then puts it in our minds. The writing of the Law in the heart ſignifies, 1 *Similitudinem*, a conformity, an inward principle and diſpoſition in the heart anſwerable to the doctrine in the book. 2 *Permanentiam*, continuance, it is not a flitting but a binding principle, *Litera ſcripta manet.*

* God diſcovers four things to his people by writing the Law in the heart; 1. His holineſs, that a conformity to this Law, is a conmity to his holineſſe, *Eph.* 4.24. 2. A perfect patern of that glorious image our firſt Parents had in Innocencie. 3. A perfect patern of the Law of God in Chriſts humane nature. 4. A patern of that perfection they ſhall attain unto, *Heb.* 12.24.

All the errours almoſt of theſe times may be confuted from the doctrine of the Covenant, *Heb.*8.9, to 11, 12.

Heb.8.10. It is not barely ſaid thus, *You ſhall not teach every man his neighbour,* but that clauſe is added, ſaying, *Know the Lord,* not as if you were ignorant, *but my law ſhall be in your hearts, and you ſhal be taught as a knowing people.*

1. Merit and ſupererogation of works, Satisfaction given to juſtice muſt be commenſurate to that juſtice which it muſt ſatisfie, infinite.

2. The Popiſh and Arminian doctrine of Free-will. Can man work in a way of grace ſo as to determine and make it effectual before he have grace, a principle of working? Can a man receive grace offered without a ſpecial work of grace ſtirring and exciting him? *I will write my laws in their hearts,* the promiſe then written in the heart is the foundation of our faith, and the precept of all our obedience.

3. For invocation of Saints. Chriſt Job 9.33. is the *Mediator of the new Covenant.* He is touched with our infirmities, and yet cloathed with majeſty, to his Father he gives his merit for us, from his Father he gives his Spirit to us.

4. That *Arminian* doctrine of univerſal

niverſal grace and redemption, hat Chriſt ſhould die intentionally for all. Where ever the merit of Chriſts death goes, there goes his Spirit, the price and power of his death are equal; all have not the Spirit of Chriſt, therefore not his merit.

The *Socinians* deny the ſatisfaction of Chriſts death, juſtice muſt have ſatisfaction. Chriſt (they ſay) came into the world to be an example, and give us a patern of vertue, as the *Pelagians* ſay we have *Adams* ſinne by imputation. They deny all infuſed habits of grace, and would only have moral perſwaſions.

The *Antinomians* alſo are hence confuted, there muſt needs be a work of grace in a man, elſe the death of Chriſt will be ineffectual, then ſome principle of grace muſt be put into us. The old rule may ſtand ſtill, though there be a new principle put into the heart, becauſe the holineſſe of God is not varied.

The *Anabaptiſts*, The Covenant is with the houſe of *Iſrael*, and Gods

children born in the Covenant ar
of the houſe of *Iſrael.*

Some ſay men are miſerable tw
wayes by *Adams* fall.

1. As we ſtand under his Cov
nant, and ſo come ſhort of confo
mity to the Law, which requires pe
fect, perſonal, and perpetual obed
ence.

2. As we bear his image, life a
eternal ſalvation is offered on impo
ſible terms, therefore (ſay they)
converſion there is required a doub
change.

1. Moral, which is the change
a mans covenant.

2. Phyſical, the change of a ma
image. So that as a mans covenant
ſuch is his ſtate, if under the firſt c
venant, he is in a ſtate of ſin, of bo
dage and death, if he be under the
cond covenant, he is in a ſtate
grace, of liberty and life, becauſe he
no longer a ſon of the bond-woma
but of the free-woman. A man
Chriſt is freed from the Law as a c
venant, in theſe reſpects.

Gal. 4. 14. *Partus ſequitur ventrem.*

1. For juſtification, *Gal.* 2. 21. in r
ſpe

ect of condemnation, Christ hath *deemed us from the curse of the Law ing made a curse for us*, Gal.5.23. *ainst such* (persons not works) *there no law.*

2. He is freed from the Law in respect of irritation, there is a power in to stir up the lusts of men, *Rom.6. 4. For ye are not under the Law*, as a ovenant (whether we understand it its condemning or irritating power) *but under grace.*

3. In respect of coaction the Law useth him not to do duties or forbear sins out of fear of the curse of Gal.5.18. *Ye are not under the Law*, c. constraining, 1 *Tim.*1.9. A godly man is perfectly freed from the Law as a covenant in respect of justification and condemnation, he is freed by degrees from the irritation and coaction of the Law, all those that are out of Christ are under the Law for justification, condemnation, irritation and coaction.

The covenant of grace is the same for substance now to us since Christ was exhibited, and to them before

Gal.4.4. Christ was not only under the ceremonial law as he was a Jew, but under the moral as a man, for it is under the law under which we were, and from which we were redeemed. See *Gal.*3. 13.

he was exhibited, but the manner of administration of it is different, because it is,

1. Now clearer: things were declared then in types and shadows: Heaven was typed out by the land of *Canaan*, we have things plainly manifested, 2 *Cor.*3.12. in this respect it is called *a better Testament or Covenant*, Heb.7.22. not in substance, but in the manner of revealing, and they are said to be *better Promises*, Heb. 18.6.

Vid. Amef. *Medul.l.*1. *c.*39.

2. Of greater extent: Then in *Judah* was God known, now to all Nations.

3. Abundance of the Spirit is poured out now: some few men then had a great deal of grace, but * generally now men partake of abundant more grace, both for knowledge and holiness.

* Rom. 4. 18. Heb. 11. 17. *Isa.11.9. & 54. 13.

CHAP.

Chap. VI.

2. *Of the Promiſes.*

CHriſtians have many and great Promiſes, 2 *Cor.* 7.1. 2 *Pet.* 1.4. *Whereby are given to us* μέγιστα καὶ τίμια ἐπαγγέλματα, *Great and precious, or honourable Promiſes,*

1. *Great, greateſt,* Greek.

1. God makes them, they are the Promiſes of a great God: great perſons make great promiſes.

2. They are made to Gods people, his elect: A King will not beſtow mean things upon his Favourites.

Reaſons

Why God makes great Promiſes to his people.

1. Hereby God ſets forth his love to them, *Tit.* 1.2.

2. That we might have ground for our faith and hope: here in this world we are in a ſtate of expectation, *Heb.* 11.39,40.

3. That hereby we might ſupport

Rom. 9.4. There is a twofold right to the Promiſe, 1 *Jus hæreditarium,* union with Chriſt gives us this right. 2. *Jus aptitudinale,* his own qualification.

them in their many troubles, *Gen.*15 1. *Heb.* 10.35,36. This is a merciful adminiſtration of the Lord, *Adam* ha all his good things in poſſeſſion, h ſoon loſt them, by the Promiſes the are as certain, as if we had them a ready, 1 *Pet.*1.3.

Four things make the Promiſ precious,

1. They are the price of the blou of Chriſt. One of the Ancients ſaith they are *Faſciæ Chriſti.*

2. The only Evidences for glory.

3. The inſtruments of ſanctificat on, 2 *Pet.*1.4.

4. They are Gods part of th Covenant with us, Hee ſpeak principally there in *Peter* of th promiſes of Chriſt, and of the Spirit, by theſe they came to pa- take of thoſe divine impreſſions which work a conformity to God himſelf. That is an excellent ſpeech of *Luther* on the twelfth Pſalm, *Ni- hil precioſius in tota Scriptura quam promiſſio Dei, quæ niſi eſſet, nec ora- tioni, nec operationi, nec fidei, imo nec vitæ, nec ulli rei locus eſſet: Pro-*

miſſio

missio enim Dei sustentat, & solatur nos in omni angustia carnis & spiritus. And again he saith, *Ego quidem sine verbo ne in Paradiso optarem vivere, ut cum verbo in inferno vivere facile est.* They are the objects of faith, the grounds of hope, and the rules of prayer.

The Promises are sure and certain,

God hath confirmed them,

1. By the Sacraments.

2. By Oath, the strongest confirmation that may be, *Heb.*6.17,18.

The faith of Gods people is built upon two pillars, his power and faithfulnesse resembled by those two pillars, 1 *King.* 7.21. *Boas*, in it is strength, *Jachin*, he will establish.

1. Gods power, that is often gi-

Though 1 The matter was exceeding great, yet God made good his Promise, as in that of Christ, *Gen.* 3.15. who was more worth than heaven and earth, yet in the fulnesse of time Christ came. 2. Though it exceeded all humane reason, as the Promise of a childe to *Abraham* and *Sarah* when so old. 3. Though it was a cluster of good things, and that to a Nation. 4. Though he hath taken a great time to make it good. 5. Though humane policies have stood in the way, as in the case of the people of *Israel* and *David*.

ven as a prop to uphold our faith in his Promiſes, *Mat.* 22. 21,29. *Rom.*4. 20. & 11.23.

2. His faithfulnes, *Heb.* 10.23. 1 *Pet.*4. 19. There are two ordinary and great miſtakes about the Promiſes of God:

1. People look on them as matters to diſcourſe of, but not to live by, the heart bottoms not it ſelf upon them, when they need them, when they take not the comfort that is in the Promiſes, they are ready to think they queſtion not his power but will, when unbelief in his power makes them think he cannot accompliſh them, *Numb.* 22.11. *John* 11.39.

Object. I can finde no promiſe that comes home to my diſtreſſe.

Anſw. There are Promiſes full and clear enough to make thee happy in any condition whatſoever, if thou beeſt a Chriſtian.

1. Clear Promiſes that God will be thy portion, that Chriſt will be thy Saviour, that the Spirit ſhall dwell in thee, that thou ſhalt have a ſupply of what ever thou needeſt.

2. There may be a promiſe fit for thy

thy caſe, and thou out of a ſlothfulneſſe or bitterneſſe of Spirit not obſerve it.

3. If upon diligent ſearch thou canſt not finde a Promiſe that agrees to thy particular, then that which troubleth thee is no great thing.

4. Though there be no particular promiſe to thee for that iſſue thou wouldſt chuſe, yet there is for a better iſſue.

When Gods Promiſes come to be fulfilled to his people, they finde twice as much in them as they expected, 1 *Cor.*2.9. The Promiſe is the ſhell wherein the kernel is contained, *Epheſ.*1.20. 2 *Pet.*1.4. That promiſe in the covenant of grace, That God will be our portion, there is a great deal more in it then we can underſtand; God will put his fear in his peoples hearts, *Job* 28.16, 17. *Prov.* 3.13. They ſhall enjoy eternal life with him in Heaven, when this Promiſe comes to be accompliſhed, it will be farre greater then we can now imagine. They finde the mercies of this life

2 Cor.12. 4.

Pſa.16.

life double many times to what they expect.

Reasons.

1. From our weak capacity, we are not able to understand how much is laid up in a Promise, the experience of Gods people is a great proof of this, the longer they chew the Promise the sweeter it is.

2. The infinite goodnesse and bounty of God joyned with his omnipotency and all-sufficiency, because God hath set his heart on his people he will give them abundantly more then they think of.

The Promises of God are of two sorts.

1. Absolute, Those which the Lord hath undertaken to perform of his own free grace, not onely *Citra meritum*, but also *Citra conditionem*, without all supposed or pre-required conditions in us: Of this kinde are all those great Promises of the new covenant, *Gen.*3. 15. & 17.7. *Isa.*43.25. *Ezek.*11.19. *Jer.*

Jer. 31. 33. *Hoſ.* 14. 4. *Joel* 2. 18. *I will be thy God, I will give my Son, I will pour out my Spirit, I, even I am he who blot out your iniquities for my Names ſake, I will take away the heart of ſtone, and I will give an heart of fleſh, I will put my Law in your inward parts, and write it in your hearts; I will heal your backeſliding, and love you freely, for mine anger is turned away.*

M. *Strong* on 1 *Sam.* 2. 30. Gods Promiſes are of two ſorts, ſuch as are abſolutely, and ſuch as do run conditionally according unto the nature of that good thing which he promiſeth, ſome good things promiſed

2. Conditional, Which ſhews what God will do upon the performance of ſuch duties and conditions by the creature, which conditions without Gods grace he is never able to perform, *Jer.* 17. 8, 9, 10. Theſe are abſolutely good for us, as pardon of ſinne, grace. Thus Gods Promiſe is made abſolute to the elect in Chriſt: ſome good things are but conditionally good for us, as degrees of grace, comfort and outward bleſſings: and concerning theſe Gods Promiſe is made conditionally, which condition if he break, he is at liberty. M. *Bridge* on *Lam.* 5. 2. *Numb.* 14. 34. *q. d.* I have promiſed to bring you into the Land of *Canaan* upon ſuch and ſuch conditions, if you do not perform the condition I am free. See M. *Shephard* of ordering the thoughts in civil imploiments, *Pag.* 87. to 122.

are

are made for the encouragement of the creature in the wayes of obedience, and to ſhew a mans inability, that he may fly to Chriſt for ſtrength, but they do not alwaies ſhew the purpoſe of God to give the condition or reward.

A man ſhould exerciſe theſe acts of faith on abſolute Promiſes;

1. An act of contemplation. Faith is called knowledge, *John* 17.3. It ſees, 1. The freeneſſe of the Promiſes, *Eſa.* 43.25. 2. The fulneſſe of them, 2 *Pet.* 1.4. 3. Their firmneſſe, *Heb.* 6.17,18.

2. Fiduciall reaſoning, 2 *Cor.* 5. 12,13.

3. The ſoul gives up it ſelf to the grace of God, *Pſal.* 10.14.

4. An earneſt longing after the grace of God.

5. It is willing to ſtay Gods time of his Promiſes.

All conditional Promiſes are made to grace received and acted, *Gratia præveniens*, which unlocks the will, comes in with abſolute Promiſes; *Gratia cooperans* comes in with conditional

ditional Promiſes. An unregenerate man may go to God to make good an abſolute Promiſe, but he cannot plead before God any conditional Promiſe.

2. All conditional Promiſes belong to all thoſe that are converted, they have a right to them all, *Gal.* 3.*ult.*

3. Theſe conditional Promiſes are excellent, they refer to things temporal or ſpiritual.

When once God makes a Promiſe, though it may be a long time before it be fulfilled, yet it yeelds comfortable fruit from the day of his making of it.

Faith can gather comfort from the Promiſes of God long before they come to be fulfilled, *Heb.* 11.35. & 2. *ver.* *Abel* was well nigh 4000 years before the Promiſe was fulfil'd, yet he lived comfortably by vertue of that Promiſe, *The ſeed of the woman ſhall break the ſerpents head.* The full crop of rejoycing is when the Promiſe is fulfil'd, there is often a long ſpace of time between Gods making

making a Promiſe, and his accompliſhing of it, yet the believers live cheerfully upon them. The reaſon is, *Heb.* 11.1. Faith is the ſubſtance or ſubſiſtence of things hoped for, and the evidence of things inviſible to ſenſe and reaſon, it makes the things included in the Promiſe preſent to the believer.

All agree that a Promiſe is a certain pledge of performance in due time.

Other fruits grow from a Promiſe before it come to be accompliſhed.

Promiſes are a manifeſtation of the Covenant of grace, the Covenant of love.

1. It is a certain evidence of Gods love, a declaration of his heart and good will; outward adminiſtrations come all from Gods hand, but his Promiſes come all from his heart, his affection is ſet on them who have an intereſt in the Promiſes.

Reaſon.

All the Promiſes are made in and thorow Chriſt, to Chriſt, and then to thoſe who are united to him.

2. A Promiſe from the day of the date of it is a ſufficient pledge to the ſoul to whom it is made, that God will

will never do them hurt, but his purposes and thoughts to them are always good; notwithstanding the outward administrations.

3. It brings preservation to the soul, 1 *Pet.* 1.5. It will preserve it from the assaults of the devil, and the world.

4. It brings present consolation to the soul: In *Peter*, where the Apostle speaks of great and precious Promises, he saith, *We rejoyce with joy unspeakable.*

An ingagement of God in a Promise is a special means to support Christians in times of distresse.

God was ever wont to bear up the spirits of his people rather by Promises then providences.

1. A great part of the Bible is spent in reporting Gods ingagements to his people by Promise, and the exemplification of his people in performing his Promises.

2. The Saints of God were wont to live by faith, *Psal.* 56.4. They ever fetcht consolation from the Promises, as *Jacob*, *Hast thou not said?* And Je-

The consolations of the Gospel differ from all other comforts,
1 They are unutterable, 1 *Pet.* 1.8. *Phil.* 4 5. 2. Real, *Joh.* 18.27 3. Great & strong, *Eph.* 3.18. 4. Reach to the inward man. 5. Comfort in the saddest distresses, *Mich.* 5.5. 6. Are everlasting, 2 *Thes.* 2. 18.

Jehoſaphat, 2 Chron. 2. *Auſten* ſaith of his mother *Monica*, *Chirographa tua ingerebat tibi*, lib. 5. *Confeſſ. cap.* 9. *Lord* (ſaith he) *ſhe urged thee with thine own hand-writing.* We ſhould obſerve the fulfilling of the Promiſes eſpecially in theſe three caſes:

1. When God makes good the letter of them, *Joſh.* 23. 14. 1 *King.* 8. 56.

2. When we have earneſtly urged a Promiſe to God in prayer, *Pſal.* 34. 6, 7, 8.

3. When they are made good to us after great trials, *Pſal.* 12. 6.

Reaſons.

1. The end of God in making the Promiſes, was, to give ſecurity.

2. They are a ray of his power for the creating of help: he that hath a Promiſe hath a bleſſing in the root of it.

3. Promiſes iſſue from the love, the grace and goodneſſe of God, and are as unchangeable as his love, they are founded upon the truth and all-ſufficiency of God.

That

That in *Heb.*13.5. is as full a Promiſe as any is in the Bible, it is applicable to particular caſes, made in the hazards of war and difficulties of reformation, it is double to ſhew it is a fixed truth, and for time to come in the future tenſe, in the *Hebrews* there is more ſaid then is to *Joſhua.* God ſaith, *He will not leave him nor forſake him,* Heb. 13.5. there are five negatives in that little ſentence.

Jer.31.33, 34. & Ezek. 36. 25,26,27, 28,29. Hoſ.14.4, 5,6. John 14.2,3. 14,16,17, 18,20,21, 23,26,28, & 15.7. 26. & 16. 7.23,24,5 26.

There is an heap of Promiſes. Joſh. 1. 5.

All the ſubjects of Chriſts Kingdom of grace inherit all the Promiſes of the Covenant, they are their portion.

1. It is a great priviledge to be the heirs of Gods Promiſes, and the ſaints have gloried in it, *David* ſaith, *Thy Promiſes have I claimed as mine heritage: By faith they imbraced the Promiſes,* Heb.11.

2. Every childe of God hath a right to all the Promiſes, 1 *Tim.*4.8. *Gal.*3.16. *Rom.*9.4. 2 *Pet.*1.4.

1. They are all made in and thorow Chriſt, as branches of the Covenant of grace.

Obiecti-

Objection.

Particular Promiſes were made to this or that man in a ſpecial caſe.

Anſwer,

No particular Promiſe was ever made to any for his own ſake, but for Chriſts; Therefore thoſe Promiſes which at firſt uttering of them were made to ſome particular perſon on a particular occaſion, were after preſſed on all Gods people, as that, *Joſh.* 1. *Heb.* 13.

This is a peculiar priviledge to Gods people, none but thoſe under Chriſts dominion have intereſt in the Promiſes.

We ſhould therefore,

Firſt, Study the Promiſes, and know for what uſe and time they ſerve.

Secondly, Beware of weighing them by our own carnall ſenſe and reaſon.

Thirdly, Set faith awork, let the heart reſt on Gods Alſufficiency, his truth, wiſdom, faithfulneſſe.

The children of God ſhould be deeply affected, when they obſerve

theſe

these Promises not made good to them, *Psal.* 81.13,14,15.

Reasons,

1. One should be troubled to fall short of any mercy, *Heb.* 4.1. *Moses* was affected when God did not perform the temporall Promise to him of seeing the Land of *Canaan.*

2. That one should fail of that qualification which should fit us for the mercy, *Col.* 1.12.

A good man fetcheth contentment and satisfaction to his soul in all conditions.

First, From the Covenant of grace in general, 2 *Sam.* 23. 5. This Covenant of grace, which God hath made with his people is Gods Assurance-office, and the Saints in all their fears may and ought to go to the Covenant to assure all things to them, to assure their estates, and their lives.

Secondly, For our particular Promises in the Covenant of grace, a gracious heart looks upon every Promise as coming from the root of

Thoſe that are driven from their houſes, ſpoiled of their goods, ſhould remember the hundred-fold Promiſe, and that *Mic.*4.6,7.

of the Covenant of grace in Chriſt. See *Pſalm* 34. 10. and 37. 6. and *Iſa.* 58. 10. and elſewhere where there are divers Promiſes which may bring Chriſtian contentment,

It is the greateſt honour that a creature is capable of to be taken into Covenant with God *Leviticus* 26. 18, 19. *Jeremy* 11. *Zechary* 11. The ſtaffe of beauty, that is the Covenant, and you ſinne againſt offers of a ſecond Covenant, which the devils never did.

Thoſe who are in Chriſt and have their Covenant changed, are in a happy condition.

Firſt, By this means God and thou art reconciled, thy Covenant is a Covenant of peace, *Ezekiel* 37. 26.

Secondly, Being once taken into the Covenant, thou haſt intereſt into glorious relations; God is become thy Father, thy Husband, thy Friend, 2 *Cor.*6.16.

Thirdly, Thou haſt intereſt into

o a moſt glorious inheritance by ecoming the ſonne of a free wo- an.

When *David* was driven from houſe and harbour, he encouraged himſelf in the Lord his God. *Tolle meum & tolle Deum.* Aug.

Fourthly, Thou haſt a foundaon for thy faith, and a ground of ll thy prayers, the Covenant conins all the priviledges a believing ul can expect, it is the ground of ll thy prayers, *Jer.*31.18. *Iſa.*64.9. he people of God ſtill plead it, it pholds the ſoul from ſinking. When *David* came to die, God ath made with me an everlaſting ovenant. So Chriſt, *My God, my od*, Pſal.89.26.

Fifthly, It is a Covenant that an never be broken, 1 *Chron.*13.5. *Iſa.*50.7.

Chap. VII.

Of Afflictions.

Bellarmine reckons up fifteen* marks of the Church, whereof the laſt is *Fœlicitas* * *temporalis*, outward proſperity. But this is *Potius Diabolicæ, quam veræ Eccleſiæ nota*, rather a mark of the Synagogue of Satan then of the true Church, ſaith Doctor *Fulk* againſt *Stapleton*, and quotes theſe Scriptures to that purpoſe, *Jer.*12.1. *Pſal.*73.3. *Joh.*15.20. & 16.20. 2 *Tim.*3.12. *All the Scriptures* (ſaith he) *which deſcribe the glorious Spouſe of Chriſt, are either to be underſtood of its ſpiritual glory which is not expoſed to the bodily eye, or elſe they belong not to all times. The City ſet upon a hill* (ſaith the ſame *Fulk*) *notes not the Church as* Auſten *ſomewhere interprets it, but the Paſtors of the Church, as* Chryſoſtome *and others more ſoundly expound it.*

* *Ut ſe numero pugnare non veritate atque virtute oſtenderet.* Jun.

* *Tom.*2. *de controv. lib.*4.*c.*18.

Bel-

Bellarmine * himself saith, *Notæ debent esse propriæ non communes, & veræ notæ sunt inseparabiles à vera Ecclesia*, Marks ought to be proper, not common; and true marks are inseparable from the true Church. * *Tom.* 2. *de controv. lib.* 4. *c.* 2.

Prosperity then cannot be a note of the Church, because it is common to the bad, *Jer.* 44. 16, 17. *Prov.* 21. 7, 8, 9, 10, 11, 12. *Habak.* 1. 13, 14, 15. and the wicked usually doe more prosper outwardly then the godly. See D. *Taylor* on Revel. 12. *p.* 99. to 110.

Secondly, It is separable from the good, both the head of the Church, and members, *Psal.* 129. 1. *Rev.* 11. 3. *Julian* the *Apostata* told the Christians, That they had nothing but wars since they turned Christians. *Austen* in his Books *De civitate Dei*, writ against this opinion. The Turk saith, The sword is given to him by the great God against the Christians. Christ saith, *His kingdom is not of this world:* And the Apostle saith, *The kingdom of God is not meat and drink, but righteousnesse, and peace,* Rom. 14. 17.

and joy in the holy Ghoſt. One may have proſperity, who is an enemy to God, and one may want it who is a childe of God, yet (as *Solomon* ſaith) *All things*, that is, all outward things, *come alike to all, and no man knoweth either love or hatred by all that is before them.* In the Hebrew it is word for word, as *Grotius* and others obſerve, *Alſo love, alſo hatred, a man knoweth not all in the face of them.* Our tranſlation is proper enough, and the meaning is plain, that by outward things, the things that are before our face, a man knows not whether he be loved or hated of God.

Eccleſ. 9. 1, 2. h.e. *Omnia hæc, tam proſpera, quam adverſa.* Geierus *in loc.* *Hoc vult de quavis re quæ homini occurrit, neſcit homo an ea provenìat ex amore Dei in ſe, an ex odio,* Grot. *in loc.*

Gods people are ſubject to many and great afflictions.

David frames a general Propoſition from his own experience, and tels us, *Many are the afflictions of the righteous.* Acts 14. 22. *Thoſe that will live godly ſhall ſuffer perſecution.*

Princes Crowns have a Croſſe over them, but Chriſts hath one under it.

Jacob ſaith, *Few and evil have the*

Doctor *Clerk.* See Maſter *Ball* of Faith par. 2d. Chap. 7th.

dayes

dayes of my pilgrimage been.

Moſes as he hath his name from being drawn out of the waters; ſo he had great troubles, *Heb.*11.25.

God ſingled out *Job* to fight a duel with Satan; no meer man ever ſuffered * ſo much as he.

* *Jobs* ſtory was written to that end, that all the world may know great afflictions may befall Gods people. His three friends which feared God, endeavoured thence to prove, that he was an Hypocrite, becauſe he was ſo greatly afflicted. God decides the matter in the laſt Chapter.

Paul had many croſſes, 2 *Cor.*6. 4,5. & *Rom.*11.23.to 28.

Chriſt was a man of ſorrows.

Hæres crucis Eccleſia, Luther.

Reaſons,

1. They have many enemies, and thoſe very malicious, thouſands of evil ſpirits, and a whole world of wicked men. as it were inſtruments of thoſe bad ſpirits which do hate them. There is an antipathy between the two ſeeds, the ſeed of the woman, and the ſerpent, *John* 15. 18,19,20. & 16. 2. & 33. & 17. 14. *You ſhall be hated of all men for my*

names ſake, thoſe that are born after the fleſh will perſecute thoſe that are born after the Spirit.

2. They have many corruptions, a deal of carnal confidence, love of earthly things, forgetfulneſſe of God, unbelief, pride, that all afflictions which bad Angels or men bring upon them, are ſcarce ſufficient to purge them.

* 1 Pet. 1. 7.

Natura vexata ſe-ipſam prodit.

Job ſtood under thoſe temptations under which *Adam* fell.

The Roſe ſmels ſweeteſt under the Still, the Stars ſhine brighteſt in the darkeſt night.

3. God hath many good ends in afflicting them, to prevent many ſins they would commit, to make them ſee and repent of many ſins they have committed, and would not otherwiſe ſee or repent of.

To try their graces * and diſcover the ſincerity of them, whether they will own Chriſt when he is a ſign ſpoken againſt, *Dan.* 11.35. *Job* 23. 10. To exerciſe divers graces, Faith, Patience, Courage, Wiſdom, *Rom.* 5.3,4. and in exerciſing to increaſe them, *Jam.* 1.31. To diſcover thereby their wants, and make them more earneſt to ſeek ſupply, to prepare them for better daies, and fit them for proſperity, that when it comes

comes it may not be a snare unto them, but to fit them for a large measure of glory in Heaven, that their Crown may be proportionable to their labours, 2 *Cor.* 4. 17. To conform them to Christ their Head, *Rom.* 8. 29. *Phil.* 3. 13. * To wean them from the world, and make them study to live holily, and desire to go to Heaven quickly. Afflictions open their mouths to pray, their ears to hear, fit the stomacks of their souls to receive the Sacrament, call them aside to holy Meditations, put them in minde of their death, and help to make their contemplative Knowledg practical, and serve to set forth the omnipotent power, fatherly care, infinite wisdom, and perfect truth, and justice of the living God.

* *Godfrey of Bullein* would not be crowned in *Jerusalem* with a Crown of gold where Christ was crowned with a Crown of thorns.

Afflictions are very good for Gods children. Psal. 119. 67. 11. 75. Crosses as well as mercies are a branch of the second Covenant.

David out of his own experience affirms as much, *It is good for me that I have been afflicted.*

Jeremy saith, *It is good to bear the yoke from the youth.* And St *James*

saith, *We count them happy which endure affliction.*

The good which affliction doth to the people of God.

First, It helps to their conversion and perfection, *Before I was afflicted I went astray.* *Manasseh* the chief sinner that ever we reade of among the people of God, when he was in prison and chains turned to God unfaignedly.

Secondly, It mends a man that is good,

We need Winter as well as Summer, it kils worms and weeds.

1. It helps to mortifie sinne, ignorance, pride, unbelief, hypocrisie, deadnesse of heart, impatience, vain-glory, self-love, self-conceitednes, all sins of what kinde so ever, and this four waies,

The book of *Judges* is a manifest proof of this, when God had brought them low by delivering them into the hands of some oppressour, then they turned from their Idols to GOD.

1. Affliction makes us see and acknowledge that to be a sin which in prosperity we would never see; even wicked *Pharaoh* could say, *I have sinned*, when the crosse was upon him. *Judas* when his conscience

ence tormented him, cried out, *I have sinned in betraying innocent blood.*

2. To remember and call to minde that which else would be perpetually forgotten; *Josephs* brethren had forgotten their ill intreaty of *Joseph*, till they themselves were hardly intreated by him (unknown) in *Egypt*, *Gen.*42.21.

Thirdly, To lament and bewail that which else we should not lament: When *David* was in affliction for his childe, he could mourn very bitterly. The *Israelites* being oppressed by the *Philistines* could pour out water before the Lord.

Fourthly, To hate and leave that which else we should never leave.

Reason.

A crosse beats down the strength of carnal affections for the present, that they cannot work so mischievously for the darkening of the eye of the minde, it hides the pride of man, as *Elihu* speaketh.

2. A croſſe inforceth a man to weigh and conſider thoſe things which before he did not; when a man is like to die, he cannot but think of Gods anger, threats, juſtice, and hating of ſin.

2. It helps to confirm all graces in us, and that in four reſpects alſo.

Afflictions bring Gods people cloſer to him, make them fall to renewing their repentance to finding out their ſins, and to calling upon God.

1. By diſcovering to us our want of them, and withall the neceſſity of them; *Job* diſcovered more impatience then he would have thought he ſhould, though not ſo much as Satan thought he would.

2. By diſcovering to us the vanity of all earthly things, and the worth of grace, and ſo inflaming our deſires after it, when God makes the taking away of outward things the matter of our croſſe, then we ſee their vanity and fickleneſſe, and how

The hypocrite in his afflictions will run to God, but he howleth for corn and wine, he crieth to be delivered out of the croſſe, more then to have his ſinne pardoned; and he never viſits God with any earneſt prayers, but in his afflictions, whereas the Saint runs to God at all times, but in afflictions chiefly, and by this means gathers patience, and is ſuſtained, and at laſt comforted, and if not delivered yet cheerfull.

great

great cauſe there is to ſeek Gods favour, aſſurance of Heaven, getting the comforts and promiſes of the Word to be our own.

3. By opening our ears and hearts, to receive inſtruction, and ponder upon the word of God, then inſtructions are wholſome, comforts ſweet.

4. By making us more earneſt and fervent in praier to God for all good things, 1 *Sam.*12.10,11.

Reaſons why afflictions do them good.

First, From the Author of them, God, who knows how to temper them moſt fitly for quantitie, time.

They have then the peculiar preſence of God with them, *The good will of him that dwelt in the Buſh*, greater reſpect from God and

Secondly, God corrects his ſervants in and out of love, and for their profit, *Heb.*12.6,10,11.

Thirdly, He gives his people his holy Spirit to work in and with their afflictions. The Lord hath revealed

power with him, *Revel.*11.5,6. The reproaches of Gods children are called the reproaches of Chriſt, *Heb.*11.26. We are exalted in our Head, and he is afflicted in his Members, *Acts* 9.4.

moſt

moſt of the glorious Promiſes in the Scripture in the time of his people ſaddeſt afflictions, *Iſa.* 9.6. *Zech.* 9, 12. then the Lord reveals the greateſt expreſſions of his good will and moſt chargeth his Miniſters and others to comfort his people. He that is *Pater miſericordiarum* cannot but be *Pater miſerorum*, ſaith *Bernard.* *John* had thoſe glorious viſions in the Iſle of *Patmos.*

* Puniſhments and chaſtiſements are uſed promiſcuouſly in Scripture. God is ſaid ſometimes to puniſh his own people, and chaſtiſe the wicked, yet in ſtrictneſſe of ſpeech they may be diſtinguiſhed.

The godly and the wicked differ in their afflictions. The chaſtiſements of Gods people, and the puniſhments * of the wicked may agree.

1. In the efficient cauſe, all chaſtiſements and puniſhments come from God, *I create evil*; *Is there evil in a City* (ſaith *Amos*) *and the Lord hath not done it: The Almighty hath afflicted me*, ſaith *Naomi*, *Ruth* 1.21.

2. In the matter, that which the childe of God may ſuffer by way of chaſtiſement, and the wicked by way of juſtice may be one and the ſame thing.

3. In

3. In degrees, What did *Job* and *Heman* ſuffer in the 88 *Pſalm?* Yet they differ,

1. In the ground or impulſive cauſe, the godly are chaſtened in love *, the wicked puniſhed in hatred.

* *Ruſticus quidam cum ex Parocho hanc conſolationem audiret afflictiones & ærumnas quibus affligit nos Deus, eſſe ſigna amoris, reſpondit: ah quam velim alios amare, non me,* Luther. *in* Gen.

2. In the end, That of chaſtiſements is their good and profit, the end of puniſhments is to ſatisfie divine Juſtice.

3. In the effect and iſſue of them. Chaſtiſements trie and exerciſe the faith and patience of the godly, but diſcover the unbelief and impatience of the wicked.

4. In regard of the Concomitants. God is with his people in the fire and water, but he leaveth the wicked to their own ſtrength.

The people of God have need of a great deal of faith and patience

ence * to bear afflictions quietly and cheerfully, *Psal.*112.7. *Jam.*1.2.

1. Faith to believe that God is our friend when he appears to be our enemy.

2. To justifie God when he condemns us, that faith which justifies our souls in the sight of God doth also justifie God to our eies: we must justifie,

1. His wisdom, *Psal.*93.1. We must believe he is a God of order when every thing is out of order.

2. His care when he seems to cast us off.

3. To be well pleased with God, though he be displeased with us.

4. To persevere in duty though we finde no successe in duty, *Job* 27.10.

5. To believe that inlargement and deliverance shall come to the people of God. *He that believes makes not haste.*

* Heb.6. 12. compared with *Revel.* 15. 10. *Rom.* 5.3,4,5. *Heb.* 10. 35,36. Faith hath not only *potentiam apprehensivam & operativam*, but *quietativam*, say the School men. *David* often in the Psalms quickens his dejected and discouraged heart, *Trust in the Lord, Wait on the Lord, Hope in the Lord*, trusting in God when straights are, is the best act of faith, because there is little ground.

For

For this purpose meditate on the excellent Promises that the Gospel is full of in reference to afflictions.

First, That all their afflictions come from their Father.

Secondly, That God sends them in love.

Thirdly, That he laies no more upon them then he will inable them to bear.

Fourthly, That he will do them good by them.

Fifthly, That he will deliver them out of all.

2. *Patience.*

In anger a man goes out of himself, by patience a man possesseth himself, *Luke* 21.19. *Patience* (saith Mr *Lockier* on *Esa.*53.10.) *hath two things in it,* 1. *A Spirit free from perturbation.* 2. *Pure in expectation,*

Ira est extra se ire, patientia à patiendo vocatur, virtus quâ adversa quæque diu perpeti ma-

lumus & possumus, quam ab officio nostro desistere. Non licet nobis una die sine patientia manere. Tertul. *de Patientia.* See the meanes of, and motives to Patience in Master *Hildersham* on Psalm. 51.4. Lecture 49. to 55.

Psal.

Pſal.146.10. *Be ſtill and know that I am God.* The one expreſſion notes paſſion allaied, and the other expectation raiſed.

Chriſtian patience is a holy diſpoſition whereby the heart looking at Gods will in the ordering of all things doth ſuſtain any adverſity for the Lords ſake. *James* is much in requiring this vertue, *Jam.*1.4. & 5.7,8,10. *Tertullian* hath written a whole book in the praiſe of Patience. *Cyprian* another book *De bono Patientiæ.*

The right conſideration of the nature of afflictions may incite us to patience.

1. Afflictions whether upon the ſoul, ſtate, friends, name are no evidence of Gods diſpleaſure, they are the lot of Gods deareſt people, *Prov.*3.12. *Job* 7.17,18. God is moſt angry when he will not be angry, *Hoſ.*4.14.

2. God really intends his peoples good, and doth them a great deal of good by afflictions, as hath been ſhewed.

3. Let

3. Let the afflictions be what they will God will uphold thee, *1 Cor.* 10. 13.

4. We ſhall have a moſt ſeaſonable and mercifull deliverance out of afflictions, *Pſal.* 34. 19. *Jer.* 30. 7. He will do his people good according to the daies wherein they have ſeen adverſity, *Job* and *David* were rare men after afflictions.

Chriſtians being furniſhed with thoſe ſuffering graces Faith and Patience, will be able to bear afflictions not onely quietly but cheerfully, *Matth.* 5. 12. See *Act.* 5. 40, 41. & 6. 25. *Heb.* 10. 34. *Col.* 1. 24.

There are four things in ſuffering, 1. *Cauſa*, the cauſe. 2. *Pœna*, the ſmart. 3. *Finis*. the end. 4. *Fructus*, the fruit.

The cauſe of afflictions is twofold,

1. Meritorious, ſinne, *Pſal.* 39. 11. *Lam.* 3. 39. here is no ground of joy, but rather of mourning.

2. Impulſive, the cauſe inwardly moving, the diſpleaſure of God, *Micah* 7. 9. This is matter of trembling.

Se-

Secondly, *Pœna*, The ſmar
this is not matter of joy to
childe, though from a Fathe
hand.

Particular perſons are not always afflicted for the puniſhment of their ſins, but ſometimes for prevention of it, 2 *Cor.* 2. 7. for the ſetting forth of Gods glory, *Joh.* 9. 3 for the exerciſe and trial of their graces, as *Job*; but God doth never afflict a whole nation but for ſin. See *Eze.* 14. 13

Thirdly, The end of every affli
ction to Gods people is to purge ſi
and heal the ſinner, ſo there is gre
ground of rejoycing.

Fourthly, The fruit of it whi
the Lord promiſeth to his peopl
and they commonly receive, *He*
12. 11. to bring the heart into
calm, humble temper, ſo there
likewiſe cauſe of rejoycing.

Of the uſe and fruit of afflicti
ons.

Croſſes muſt bring us before Go
to examine our ſelves, and finde ou
the cauſe of them, eſpecially thoſ
that are heavie and laſting, *Ioſh.* 7. 6
1 *Sam.* 14. 38. & 2 *Sam.* 21. 1. *Iob* 5.
& 10. 2. *Lam.* 3. 39, 40, 41.

Reaſons.

1. The Lord doth not ſtrike bu
upon juſt cauſe, though he do no
ever aim at ſome particular ſin in th
perſon afflicted, yet he ſees ſinne e
nough to provoke him, he ſtill ſtri
keth

th for correction, prevention, or
ial, if for correction of ſome ſin al-
dy committed, it is good to know
hat it is, that we may be the more
refull to profit by his hand, and
y more diligently oppoſe it by be-
iling and purpoſing to amend it:
it be for prevention it is good to
ow what it is alſo, that we may the
re carefully conſider of our own
oneneſſe and aptneſſe to it, and ſo
e more heedfully ſet our ſelves
ainſt it: if it be for meer trial, it
good to be informed of that, be-
uſe we may with ſo much the more
eerfulneſs and quietneſs of minde
dergo it, and cauſe the Lord to
de that thing in us which he ſeeks
ter.

Secondly, We ſhall never make a
od uſe of a croſſe, nor get a good
ue out of it further then it draws
to God to enquire. The ſoul can-
t profit by thoſe blows by which
is not drawn neer to God, it will
t be patient, humbled nor refor-
ed.

Thirdly, We ſhall not loſe our la-
bour

bour in this behalf, for no man e
went to God with an honeſt hear
mean with a true and inward purp
to ſee his fault and mend it) but G
guided him by one means or other
the right cauſe of his chaſtiſemen

A gracious man lying under great torments of the Stone, would often cry out while his friends melted with compaſſion toward him, *The uſe Lord, the uſe.*

Go to God therefore in affliction
and confeſſe thou haſt deſerved t
and more, bewail thy ſins, and b
ſeech him to ſhew thee why he ſt
keth, to direct thy heart to t
knowledge of that offence which
particularly aims at, and ſanctifie t
croſſe to the healing of that ſin,
any among you afflicted, let him pr
Jam. 5. 13. Praier is the *Pauphar*
cum or univerſal remedy for all tro
bles. Dr *Hall* in his *Balm of Gilea*
laſt Chapter inſtanceth in ſevente
particulars, and ſheweth, that prai
is a ſoveraign help in all.

To finde out the ſpecial ſin whic
hath inkindled Gods anger an
made him ſtrike us in a chaſtiſemen
we muſt make uſe of three thing
the checks of conſcience, the admo
nitions of our friends, and the up
braiding of our enemies; for wha
the

ese things do most minde us of, at in all likelihood is the special ing which God would have us ke notice of, *In the day of prosperi- be joyfull, but in the day of adversity nsider;* Eccl. 7. 14. Diligently weigh r what cause, from what hand, to hat end the affliction comes. Con- der, 1. What sin it is which the ord of God (when thou hast come hear it) hath most often met with d hath pressed and urged thy soul ost vehemently for. 2. Consider hat sin it is that we finde our selves ost backward to confesse, and most willing to see and acknowledge, d which we would faine st hide d conceal from our selves. 3. Con- der what things they be that thy odly friends have been most ready blame in thee and thine enemies upbraid and taunt thee with.

CHAP.

CHAP. VIII.

Of living and dying by Faith.

1. *Of living by Faith.*

What faith is.

FAith is a ſtaying, reſting, depen ing and relying upon the meri and ſatisfaction of our bleſſed Sa our, by the vertue and merit there to obtain remiſſion of ſins and et nal life, and all good things promiſ in the new Covenant, at the hands God.

Juſtifying faith is a ſpiritual habit by which a regenerate man having in himſelf, upon a divine teſtimony, an evidence of the truth and goodneſſe of the Promiſe,

Faith is the ſouls conſenting th Chriſt ſhould be my Saviour, a committing it ſelf to him. Philoſo phers diſpute whether it be a vert to believe an honeſt man on h word, but ſaving faith is a chief Chr ſtian grace.

That there is ſuch a life as the li of faith, is plain, *Habak.* 2. 4. *B the juſt ſhall live by his faith.* The ju

and Covenant of eternal Salvation throug Jeſus Chriſt, relies on him only for everla ſting li M. *White.*

ſha

hall live the life of grace here, nd of glory hereafter, in and by aith.

As a man trades with his ſtock, or ves by his food and eſtate; ſo the uſt man ſhall live by his faith. This lace is three times quoted in the ew Teſtament for ſeveral uſes,

1. In matter of Juſtification, *Gal.* 11.

2. In matter of Sanctification, *om.* 1.17. that is, improve his faith o the advantage of his Sanctifica- ion.

3. In matter of Conſolation, *Heb.* 0.38. ſhine comfortably under af- ictions.

We are chiefly to live by faith in he Promiſes of God for things ſpiri- al and eternal, yet alſo for the hings of this life, *Luk.* 22.18.

Gal. 2. 20. *Nevertheleſſe I live, et not I, but Chriſt liveth in me, nd the life which I now live in the eſh, I live by the faith of the Son of God.*

Iſa. 38.16. *O Lord, by theſe things,* or, *in theſe things, men live,* that is,

per

per promissa tua & facta, Grotius.

There is a four-fold life for which a Christian lives on Christ,

1. For the life of Justification, *Phil.*3.9. for the pardon of sin and righteousnesse.

2. For the life of Sanctification, he lives not on his own free will and sufficiency to work grace, but he looks unto Christ for victory over temptations, for the answering of every prayer.

3. For the life of Consolation he looks unto Christ for every smile of mercy, for the quieting of every trouble in his soul.

4. For the life of Glorification, *Rom.*5.2.

Psal. 74. 13,14. *Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters:* That is, of the chief captains, and commanders under *Pharaoh. Thou brakest the heads of Leviathan* (that is, *Pharaoh*) *in pieces, and gavest him to be meat to the people inhabiting the wildernesse*, for their faith, not their bellies. While they were in the wil-

der-

derneſſe they remembred Gods mercy to them at the red ſea, and lived by the faith of this providence of God.

It is a life ariſing from the union of God with us by his ſanctifying ſpirit, whereby a man is able to perform actions ſpiritual, in the Promiſes is the life of the ſpirit of Gods people. The life of faith (ſaith Mr *Perkins*) is a true life indeed, the only life. It is the drawing of the comfort of our life from Promiſes. It is the comfortableſt, eaſieſt, ſweetſt life. It is the anticipation of the happineſſe of Heaven: in the want of means, they ſee all in God. To live by faith properly is to live upon the Promiſe in the want of the thing, or to apprehend the thing in the Promiſe, *Heb.* 11. 1. *Shepards* Sound Believer, *chap.* 1. *Sect.* 5. When hope finds that in God which ſenſe wants in the creature.

The Schools diſpute of faith, Miniſters preach of faith, Profeſſors talk of faith, Prophane men ſwear by faith, but few men live by faith. M. *Ward.*

None can live, nor rightly underſtand this life but the Saints of God, a Promiſe from God is ſufficient for faith to reſt upon againſt all improbabillities whatſoever.

Many reaſons might be given why we ſhould rather live upon Gods Word then any thing elſe.

The firſt reaſon may be taken from Gods Alſufficiency.

Conſider three Attributes in God.

1. His Almighty Power, he can as eaſily perform as promiſe. God urged this to the people when they were weak at any time, *Numb.* 11. *Is the Lords hand ſhortened?* Gen. 18. *Is any thing too hard for the Lord?*

2. The goodneſſe and love of God, his Promiſes are given to his people as fruits of his love, *Jer.* 31. 3.

3. His truth, faithfulneſſe and unchangeableneſs, *Mal.* 3. 6.

The ſecond reaſon may be drawn from the intereſt which Chriſt hath in him that makes the promiſe, and in him to whom the Promiſe is made.

1. All the *Promiſes are Yea and Amen in Chriſt*; Conſider,

1. Chriſts intereſt in his Father

ther who makes the Promiſe, his Father makes them all for the Sons ſake, all the Promiſes are called, *The ſure mercies of David*, Iſa. 55. 3. He being a type of Chriſt.

2. Chriſt hath bought all the Promiſes of the Father with his own hearts bloud.

2. The intereſt Chriſt hath in his people, he is one with them, and they one with him. Ephes. 5. So is Chriſt, that is, the Church.

A third reaſon may be taken from the nature of faith, the proper object of it is a Promiſe from God, *Heb.* 11. 1. Faith ſees things clearly, infallibly, ſtrongly.

Motives to living by faith.

Firſt, The neceſſity of it.

1, Take away this, and you take away the only principle which diſtinguiſheth the life of a man as a Chriſtian from the life of other men.

2. The only cauſe of all heart-breaking and uncomfortable ſorrows which Gods people meet with in any condition, is the

want of this, *Psalm.*42.

3. The want of this is one great cauſe, if not the only cauſe of the unevenneſſe found in the converſation of Gods people. *Rebecca* and *Jacob* had a direct Promiſe, that *Jacob* ſhould have the bleſſing, yet becauſe *Eſau* was great with his father they uſed unjuſt means.

4. Without this we can expect no benefit from the Promiſes (though they be precious) unleſs we reſt our ſelves upon them, *Iſa.* 26.3.

Secondly, It is a very becoming, amiable, fitting thing that we ſhould rather live upon a Word of God, then any other help whatſoever. No creature on earth ever attains to a ſelf-ſufficiency, one muſt have ſomething for his ſupport, therefore it is better to take a Promiſe from God, then to depend upon the deceitfulneſſe of creature-comforts.

Thirdly, The wonderfull gain which comes by it.

1. The

1. The soul which hath but once learnt to make the Word of God a sufficient stay to it self, such a one will live the easiest life that any man in the world lives. It is not easily learnt (for much grace is required to it) but when thou hast once got it, it is comfortable. Such a one lives as a childe when he is in his Fathers house, he is never troubled with care for meat, drink, or cloathes: the soul is at quiet when it hath learn'd to center it self upon the Word.

2. It is the greatest ingagement (as I may say) to God to help them, we cannot put a greater obligation upon him, then by trusting in him, God will never fail such as trust in him, *Isaiah* 26. 3. *Psalm.* 91. 9, 14.

Means to attain this life of Faith.

How may a soul learn to pick a living out of the Word, *To live by Faith?*

The life of Faith is to fetch the counsell, the portion, and comfort of his life out of the Word.

Ten Directions how the soul may attain to live this life of Faith.

First, Nothing but a sound, true, living faith is a principle of this life, all the Schoolmasters in the world cannot teach any creature to live by reason, till it hath a reasonable soul. Labour to understand the true nature of Faith, and get it wrought in thy soul, *The just man will live by his Faith.*

Secondly, Every degree of saving Faith will not serve a man to live comfortably and free from distempers, one must have a sound Faith, and a plerophory, and a great deal of Faith for that end, the least degree of saving Faith will serve for Justification, Sanctification, Adoption, Salvation, but not for Consolation: Every blast of Temptation overthrew the Disciples while they were weak believers, they questioned the truth of all, Christ therefore

fore rebukes them for it, and ſaith, *Why are your hearts troubled? Paul* when he could ſay, *I know whom I have believed*, though after he was told he ſhould be whipt, he ſaid, none of theſe things troubled him.

Thirdly, He gets acquaintance with ſome things in the Covenant of grace which may take off thoſe Objections that uſually trouble beleevers, which are four, and theſe do hinder Gods people from living by Faith.

1. They finde corruption in their hearts, this ſhould no way hinder their comfort, if they hate it and ſtrive againſt it.

2. Temptations trouble them, whereas Gods own people are liable to Temptations of all ſorts.

3. Afflictions, God breeds them up which are in Covenant with him under divers and great afflictions.

4. Deſertions, They finde not

the working of Gods Spirit, not the assurance of his favour, God many times leaves his best children to great and sad desertions.

Fourthly, Thou must get sound acquaintance with the Promises of the Gospel, else thou wilt be to seek in time of trouble. Some general Promises concern all estates we can be in, *All things shall work for good to them that fear God, and no good thing shall be wanting to such.* 2. There are excellent Promises in the Scripture for any condition imaginable.

Fifthly, As the exigents or occasions require, whether to bear afflictions or goe through temptations, act thy Faith upon that Promise which sutes thy present need.

A good man having all taken from him, and his wife desiring to know how he and his Family would live, he said, He would now put his bond in suit. Think on Gods Power, Truth, Love, and Christs inte-

intereſt in the Promiſes to incourage thy ſoul.

Sixthly, As a Promiſe from God muſt be meaſured by faith, ſo only by Faith, not by carnal ſenſe or reaſon, do as *Abraham* did, he never told his wife *Sarah* when he was to go cut his childes throat and offer him a ſacrifice to God.

Seventhly, Faith muſt be helped with a uſe of all other means which God hath appointed to attain the bleſſing, 2 *Sam.*7. later end, *Pſalm.* 5. 3. *Pſal.* 119. *Deal well with thy ſervant according to thy Word.* Faith made *Noah* to build him an Ark: work belongs to us, ſucceſſe to God.

Eighthly, Reſolve to wait the Lords leaſure in all thy believing, limit him not to the time or manner of delivering thee, reſolve God ſhall do it in his own time, if thou haſt an able good paymaſter thou wilt be willing he ſhould pay thee how and when he will. *He that believes will not make haſte.*

Ninthly, Get thy will ſo far ſub-

dued to Gods will, that his will may be thine, as near as it is possible for poor sinners to attain it: Learn to say, Gods will is the best will, *Rom.* 12. 3,4.

It is a good rule, *In thy youth study to live well, and in thy age to die well.*

Tenthly, Study the life of holiness, let *David* be an example to thee, he had great Communion with God, and knew how to improve a Promise. Some think one ought to believe, what ever corruptions he gives way to, they say men are duty-mongers, merit-mongers. Others of Gods people are too much dejected with the remainders of their own corruption.

CHAP.

Chap. IX.

2. *Of dying in Faith.*

Qualis vita, finis ita, as is a mans life, ſo is his death. He that will die in Faith, muſt firſt of all live by Faith, and there is but one example in all the whole Bible, of a man dying in Faith, that lived without Faith, *viz.* that thief upon the Croſſe. Heb. 11. M. *Perkins* his right way of dying well.

To die by Faith, is when a man in the time of death, doth with all his heart relie himſelf wholly on Gods ſpecial love and favour, and mercy in Chriſt, as it is revealed in the Word. Religion is ſeen in its glory, when one not only lives but dies in Chriſt, *Phil.* 1. 21. *For me to live is Chriſt, and to die is gain.* And *ver.* 20. *So now alſo Chriſt ſhall be magnified in my body, whether it be by life or death.* If I live, by preaching, if I die, by ſuffering. Dr *Preſton* ſaid a little before his death, *I have long converſed with Chriſt in the* Pſa. 73. 26

the world, and though I change my place, I shall not change my company.

When *Deering* lay upon his death-bed, the Sunne shined upon his face and raised his thoughts to a sweet Meditation, That the sight of Gods countenance is better then life it self. Doctor *Stoughtons* Love-sick Spouse.

These were the words of *Tremellius* a converted Jew near his end, *Vivat Christus pereat Barabbas.*

Some asking *Oecolampadius* neer his death, Whether the light offended him: he touching his brest said, *Hic abundè lucis est*, Here is abundance of light, *Melch. Adam.*

Revel. 14. 13. *Blessed are the dead which die in* the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* *In the Lord*, that is, say some, for the Lord, as *Eph.* 4. 1. Which suffer death for Christ, rather in the Faith of Christ, being incorporated into him, ἀπάρτι, *From henceforth*, as *Rom.* 8. 1. & 16, 17. that constantly hold out in these times of persecution, say some, presently, saith Dr *Rainolds*, from the very

* *Domini causa, id est, propter Dominum*, Beza. In Domino moriuntur, *quicunque per fidem uniti & conjuncti Christo in unum quasi corpus cum eo coalescunt.* Rainold. *de l. Apoc. prælect.* 80.

very time of their death, *They rest from their labours*, of their particular calling, under afflictions from God, and persecutions from men, under sin, temptations, desertions; *And their works*, That is metonymically, the rewards of their works, as 2 *Cor.*5.26. *Do follow them*, accompany or go with them, the words well weighed sound so.

Beati amodò, *statim, è vestigio, ab ipso mortis tempore*, Id.ib.

Nudat mors hominem opibus non operibus.

1. Their works follow them to the Judgement-seat of Christ, in their own particular judgement, *Heb.*9.27.

2. After death in acquitting them, conscience shall then strongly witnesse for them, 2 *Cor.*1.12.

3. In the acceptation of the Saints, *Luk.*16.9.

4. In a good name amongst men, 2 *Chron.*24.16. *Heb.*11.4.

5. They accompany them to the Judgement-seat of Christ in the general judgement, *Mat.*25.35.

6. They follow them in an eternal reward, 1 *Cor.*15.*ult.* 1 *Tim.*4.8.

When

There must be a being in Christ before there can be a dying in him, those that sleep in Jesus.

When a godly man dies he dies in the Lord by vertue of his union with Christ, when there is a dissolution of the soul and body, the mystical union is not dissolved, as the personal union of Christ was not dissolved when he died.

Before I lay down directions how to die well, and shew the benefits that come to the godly by death, I will shew,

1. The necessity, or certainty of death, and the misery of it to the wicked.

2. Resolve some Questions about death. Of the first,

Death is a common condition appointed for every man first or last to undergo.

Heb. 9. 27. *And as it is appointed unto men once to die, but after this the judgement.* The Greek word ἀπόκειται translated, *It is appointed*, signifieth, It lieth as a mans lot. *Once* implies two things, 1. A certainty, It shall once be. 2. A singularity, It will be but once, 1 *Sam.* 26. 8. 1 *Kings* 2. 2. * *I go the way of all the earth,* saith

* *Vid.* Fessel. *adversus Sac.* l. 2. c. 12.

saith *David*, Job 30.23. The grave is called, *The house appointed for all the living.*

Eccles. 12.5. *Solomon* cals the grave בֵּית עוֹלָם *Bajith Gnolam, domum seculi*, the house of age: We translate it *long home*, where he must abide for a long time. *Ferom* and the Chaldee interpret it of the grave.

1 Cor. 15.26. *The last enemy that shall be destroyed is death*, that is, Death destroies all, and after is destroied it self.

Psal. 89. 94. *What man lives and shall not see death?*

When we would affirm any thing to be infallibly true, we say, *As sure as death.*

A young man may die, an old man must die. It is an Hebrew Proverb, *In* Golgotha *are to be seen sculs of all sizes*, that is, death comes on the young as well as the old.

Omnes una manet nox, *Horace.*
Et calcanda semel via lethi.

When it was told *Anaxagoras* that both

both his ſons (which were all he had) were dead, being nothing terrefied therewith, he anſwered, *Sciebam me genuiſſe mortales*, I knew I begat mortal creatures.

Xerxes taking view of his huge Army (conſiſting of eight hundred thouſand men, as ſome ſay) wept, in thinking, that of all that number in a hundred years none would be alive.

There are three ſpecial reaſons why all muſt die.

1. Becauſe God hath ſo decreed it, *Heb.* 9.27.

Adam of *Adamah*, homo *ab* humo.

2. All men are made of one mold and matter, *Job* 4.19. *Duſt thou art, and unto duſt ſhalt thou return*, Gen. 3.19.

3. Becauſe all have ſinned, *Rom.* 5.12. *Wherefore as by one man ſinne entred into the world, and death by ſinne: and ſo death paſſed upon all men, for that*, or, *in whom all have ſinned. Beza* prefers that verſion, *in whom*; In *Adam* legally, as they ſtood under his Covenant, in him naturally, as they bear his Image.

Some read ἐφ' ᾧ *propterea quod*, for as much as.

Sin

Sinne brought death into the world, either *meritoriè*, as it deserves wrath, or *privativè*, as it takes away the power of the Law to confer life.

Rom.6.23. *The wages of sinne is death.* The word in the * Original signifies properly victuals, because victuals were that which the *Roman* Emperors gave their souldiers as wages in recompence of their service: but thence the word extends to signifie any other wages or salary whatsoever.

* ὀψώνια *Stipendia capitur,* Luc.3.14. & 1 Cor. 9.7. *pro stipendio militum, De* Dieu *in lo. Vid.* Grot. *in loc.*

Death is then certain, because no man can eschew it, yet it is three waies uncertain.

1. In regard of time, no man knows when * he shall die, *Hezekiah* only had a lease of his life.

* *Incertum est, quo te loco mors expectet, itaque tu illam omni loco expecta* Senec. *epi.* 26.

Repent therefore every day (said the Rabbine) *and then you shall be sure to repent the day before you die.*

2. In regard of place *, no man knows where he shall die.

3. In respect of the kinde of death, no man knows what death he shall die,

die, whether a natural or violent death.

Objection,

1 Cor. 15. 51. *We shall not all sleep, but we shall all be changed*, Christ is said to be the Judge of the quick and dead, therefore all men shall not die.

Act. 10. 42.

Answer,

Cajetan on 2 *Thes.* 4. 17. gives both a succinct and sufficient answer, *Status num regulare est, illos autem non mori singulare est.*

Vide Calv. *in* 1 Cor. 15. 51.

Others say, that change shall be a kinde of death.

2. The misery that comes to the wicked by death.

Death is the Atheists fear, and the Christians desire.

Every man in an unregenerate estate lies under the fear of death.

1. The Scripture thus frequently sets forth natural men.

Heb. 2. 15. *And deliver them who through fear of death were all their life time subject to bondage.*

Job 18. 14. Death is called, *The King of terrors*, an ordinary hebraism, as the Lord of glory, that is, most glori-

glorious, death hath a dominion over them.

Luk. 1. 79. *The ſhadow of death*, that is, ſuch darkneſſe as ſtrikes men with fear of death. *Tenebræ metum mortis incutientes.*

Secondly, All unregenerate men hate the very thoughts of death, *Iſa.* 28. 15.

Lewis the 11th of *France* ſtraitly charged his ſervants, that when they ſaw him ſick they ſhould never dare to name that bitter word, *Death*, in his ears.

Thirdly, Thoughts of death often imbitter all the comforts of this life.

The reaſons of this truth may be theſe,

1. Becauſe death is contrary to nature it ſelf, and to that inſeparable deſire of its own preſervation, it being a diſſolution of the whole man, and a ſeparation of two moſt loving companions, the ſoul and body, by vertue of that ancient curſe, *Gen.* 2. 17. Yet it is not an enemy to the godly mans perſon, though it be to his natural eſtate, 1 *Cor.* 3. 22. Chriſt did *maledictionem benedicere, paupertatem* 1 Cor. 15. 26

tatem ditare, ignominiam glorificare, saith *Luther.*

Lies down with the sins of his youth.

2. Because they die in their sins they must themselves conflict with the terrors of death, 1 *Cor.* 15. 55. *Joh.* 8. 44. Sin in every man brings with it a secret guiltinesse, which makes him fear something worse will follow after death.

3. It puts an end to all the benefits and comforts of this life. *Sonne remember that in thy life time thou receivedst good things.* It deprives him of friends, goods, pleasures, credit.

A great man wrote thus a little before his death, *Spes & fortuna valete.*

4. It puts an end to all his hopes, *Job* 11. ult. *Their hope shall be as the giving up of the ghost.*

5. His conscience shall then be awakened, this is the worm.

6. It brings him to the barre of Judgement, *Heb.* 9. 27. He must go to God to give an account, in whom he hath no interest.

7. All offers of grace shall be at an end.

8. It is the in-let to eternity, and puts

puts them into an unchangeable condition.

In the next place I shall resolve some Questions about death.

1. Question,

Whether it be lawfull to desire death?

We have examples of both kinds, *Paul* desired to be dissolved, but *Hezekiah* mourned, and praied exceedingly against it; so did *David*, *Psal.* 102. yet he rashly wished to die for *Absolom*, 1 Sam. 18. 33. The *Israelites* offended this way, *Would God we had died in Egypt, and would God we had died with our brethren.* *Elisha*, *Job*, and *Jonah* were to blame this way, *O that I had never been born*, said *Job*; *O that I had died so soon as I was born; O that I might die out of hand*, for these are the three parts of his desperate words. It is often in the mouths of wicked people, *Would I were dead, and I would I were out of the world.* If they were to die indeed they would be loth enough to it. Like the man in the Fable, who being wearied

Phil. 1. 23. The Saints have *mortem in desiderio & vitam in patientia.* Fulgent. They desire to die, when they are content to live 1 Kin. 19. 4. Jona. 4. 3. Job 7. 15. & 6. 9. M. Fenner of conscience. *Summum nec metuas diem nec optes.*

wearied with his burden of ſticks, lay down and called for death, but when death came indeed to take him, and ſaid, *What ſhalt I do, man, thou calledſt me: I pray thee,* ſaid he, *help me up with my burden of ſticks.*

To anſwer this Queſtion, we muſt diſtinguiſh, 1. Of deſire, there is *Deſiderium carnale, ſpirituale, heroicum*, a carnal, ſpiritual, and heroical deſire. If this deſire ariſeth,

1. From diffidence of Gods help and ſuccour.

2. From impatience under croſſes. Or,

3. From ſhunning of thoſe labours and pains which are to be endured for Gods glory, and the Churches good, it is very ſinfull, but if it ariſe from a holy deſire to enjoy the preſence of Chriſt, and to be freed from ſinne, it may be lawfull.

Mors non eſt ſimpliciter & abſolutè optanda, quia habet in ſe rationem mali, ſed primò tanquam medium ad finem præſtantiorem, ſecundò propter conſecutionem majoris boni.

Secondly, We muſt diſtinguiſh of the manner in deſiring, which is either abſolute or conditionate, if it be

be a conditionate one with ſubmiſſion to Gods will, as long as the Church hath need of him, it may be lawfull, *Domine ſi adhuc populo tuo ſum neceſſarius, nullum recuſo laborem.*

2. Queſtion,

Whether a godly man may fear to die?

Anſwer,

He may.

1. For ſome ſinne that he is not enough humbled for.

2. For want of the clear evidence of pardon and aſſurance of intereſt in Chriſt.

3. Queſtion,

Whether may one pray againſt a ſudden and violent death?

Anſwer,

A violent and ſudden death chiefly by ſome immediate hand of God, is tedious to mans nature: The Apoſtles themſelves in a tempeſt made bold to waken Chriſt with ſomewhat a reproving ſpeech, *Maſter, careſt thou not that we periſh?* Chriſt told *Peter* (fore-telling a violent death)

death) that he ſhould be led to it as to that which he would not, meaning by the natural inclination of his will, this gives us juſt ground and warrant to pray againſt ſudden and violent death.

4. Queſtion,

Whether may we mourn for the dead?

Anſwer,

Yes, Becauſe

Firſt, Death is a fruit of ſinne, *In the day that thou eateſt thereof thou ſhalt die the death*, and a ſign of Gods diſpleaſure againſt it.

Secondly, It is a ſeparation of friends, and they ſhould not part without ſome grief, only we muſt look that our mourning in ſuch caſes, be

1. Serious, not counterfeit.

2. Moderate, not exceſſive, either for quantity or continuance, which may ſhew want of hope and exceſſe of love, both nought.

3. Holy, turning our ſorrow from the death of our friends to the bewailing of our ſins, the onely procu-

procurers of that and all other crosses.

In the last place I shall lay down directions how to die well, and shew the benefits that come to the godly by death.

First, What a Christian should do that would die comfortably.

1. Discharge the place and office which God hath called him to with much diligence and sincerity, 2 *Tim.* 4.7, 8. *Acts* 20. 31. *Why dost fear, O my soul* (said *Hilarion*) *thou hast served God this seventy years, and art thou afraid to die?* Live much in a little time, do all for eternity, be abundant in serving thy generation, *Acts* 13.36. You live no longer in Gods account then you serve him.

Egredere, quid times? egredere anima mea quid dubitas? septuaginta propè annos servisti Christo & mortem times? Hier. epist. Fam. l. 3. Non est timendum quod nos liberat ab omni timendo. Tertul.

2. Do nothing against conscience for the greatest advantage, this troubled *Judas*, he betraied innocent bloud, this made the wofull tragedie of *Spira*.

3. Take heed of unjust dealing and violent oppressing of others. *Samuel* before his death, *Tell me*

Deut. 32. 19. * Psal. 90. 12. This will make death less bitter and terrible unto us, Fore-warned Fore-armed. *Tu mortem ut nunquam timeas, semper cogita.* Senec. It is the art of arts & science of sciences to learn to die.

saith he) *whose Ox or Asse have I stolen or taken away?*

4. Improve thy riches and honors for Gods glory, *Luk.* 16. 9.

5. Spend the time of thy health well, and lay up praiers for death before hand. *Teach us to number our daies* (that is, to consider how few they are) *that we may apply our hearts to wisdom.*

6. Get acquaintance with death, take notice of all the approaches of it, behold the mortality of others, and consider thine own. Do not think to die all at once, the Apostle saith, *I thank God I die daily.*

Waldus, whence were the *Waldenses*, seeing among many met to be merry, one suddenly fall down dead, it struck to his heart, he went home a penitent, and proved a precious man. One gave a young Prodigal a Ring with a Deaths-head, with this condition, That he should one hour daily for seven daies together look and think upon it, which bred a great change in his life.

Philip

Philip Goodwins Evangelical Communicant.

So seriously meditate on death, as to draw from thence some wholsome and profitable conclusions and resolutions for the well ordering of thy life, and that in respect of four things chiefly; sinne, the things of the world, our own persons, and the persons of others.

For sinne, This Conclusion must follow, therefore sinne is a most hatefull thing to God, and a most harmfull thing to man, for it alone hath provoked God to inflict this heavie punishment of death, yea of eternal death after this upon the sonnes of men, unlesse repentance come betwixt. Sinne is the parent and sting of death, sinne brought it into the world, and makes it terrible, therefore I must hate sinne, lament sinne, resist and mortifie sinne, and must make it my chiefest, and in a manner my onely care to get my sins forgiven, my iniquity subdued, and then resolve

Moriamur ante se vitia, Senec. Our Saviour being at a great feast at *Bethany*, fell into meditatiō and speech of his death and burial, *Joh.* 12. 7, 8.

especially to mortifie that sinne which thy heart is most unwilling to reform.

Secondly, In respect of the world, we must conclude and resolve, that wealth, honour, pleasure, friends, are but very vanities, trifles and toies, poor, petty, short and vanishing goods, therefore I must, and by Gods grace will resolve to pull mine heart from off these things, not rejoyce in them, trust in them, boast of them, seeing I brought nothing into the world, and must carry nothing out, use the present world as if we used it not.

Joseph of *Arimathea* made his Tomb in his Garden, *John* 19.41.

2. Diligently prepare for the life to come, every man must be for ever in Heaven or Hell (there is no middle place as * Purgatory) so soon as his soul and body are separated. Labour therefore to get good assurance of bettering your estate and enjoying eternal life by bewailing the sinnefulnesse of your nature and lives, and seeking unto, and resting upon the

* *Nemo se decipiat, fratres, duo enim loca sunt, & tertius non est visus. Qui cum Christo regnare non meruit, cum diabolo absque ulla dubitatione peribit.* Au. *Serm. 1. de ebrietate.*

the Lord Jesus Christ alone, and his Mediation and Obedience, and the sprinkling of his bloud for pardon of sinne, and help against damnation.

And lastly, Labour and study to reform your hearts and lives more and more.

Thirdly, Concerning our own persons, we must thus conclude, that we are but mean and contemptible creatures, that must die and turn to dust, and be made food for worms, why should I then be proud, or think my self better then others, because of my strength, beauty, wit, learning, parentage, titles, offices, attendances? Of all which death will strip me and teach me to know they were but borrowed things.

Fourthly, For other men we ought to conclude thus, they also must die as well as my self, my husband, wife, my dear and faithfull friend, who knows how soon? Therefore it is a great weakness to trust on such, to place my hap-

pineſſe in them. *Ceaſe from man whoſe breath is in his noſtrils*; Therefore uſe all perſons as well as all things, as if thou didſt not uſe them.

Laſtly, Let the Saints of God take great comfort in the contemplation of the good that death will bring them, it concludes all their ſorrows and evils, and is a beginning of all joyes, pleaſures, comfort, glory and happineſſe. Death is to ſuch *a reſting from their labours*, Revel. 14.14. *A happy change*, Phil.3.21. Job 14.14. cals death a *change*; it is not an annihilation or extinction, but a mutation, and that by way of eminency, *my change*. It is the laſt change we ſhall meet with till the reſurrection.

Secondly, A laſting, nay an everlaſting change, it puts us into an eternal condition of happineſſe or miſery.

Thirdly, An univerſal change,

1. In reſpect of perſons, all muſt meet with it.

2. In regard of the whole man, body

body and ſoul, makes the body a ſtinking carkaſſe, and puts the ſoul into Heaven or Hell.

Fourthly, A different change according to the quality of the perſon changed, terrible to a ſinner, comfortable to the godly. Death is their bodies ſeed-time, 1 *Cor.* 15. the crowning-day to the ſoul, 2 *Tim.* 4. 7, 8. the funeral of all their ſins and ſorrows, *Rom.* 6. 7.

The nature of death is changed, it is not a deſtruction, but a deliverance, *Luk.* 2. 29. *Miſeria moritur, homo non moritur.*

2. The hurt of death is prevented, 1 *Cor.* 15. 56.

3. The terrour of death is allaied, *Heb.* 2. 15. *Joh.* 3. 17. Chriſt then fills the ſoul with the hopes of a better life.

4. It will be utterly aboliſhed at the laſt day, *Revel.* 20. 14.

I ſhall in the laſt place mention ſome of the chief benefits that come to the godly by death.

By it he is freed,

1. From sinne, not only the destroying power, but the being of it is then taken away.

1 *Cor.*3.22. Death is theirs,

1. As it frees them from sin.

2. As it gives them an in-let to glory. *Adam* had a *posse non peccare*, a power not to sin; the Saints in heaven have a *non posse peccare*, not a power to sin.

2. From those miseries which follow sin, *Isa.*57.1,2,3.

3. From the temptations of the devil, *Revel.*12.8.

4. From the troubles of the world and vexations of the flesh, *Revel.*14. 13. *Eccles.*4.1,2.

2. There is nothing in his death but what conduceth to make him happy.

1. A godly man dies in Gods love and mercy.

See *John* 11.44. 2 *Tim.*4.7

2. He never dies till he be prepared, till his graces be perfected and work finished, *Job* 5.26.

3. He shall in some measure be assured of a better life, 2 *Cor.*5.1.

4. When he dies he shall leave a sweet

ſweet ſavour behinde him, *Pro.* 10.7. *The memory of the juſt is bleſſed** זֵכֶר צַדִּיק לִבְרָכָה

The Septuagint thus tranſlates it, Μνημόσυνον δικαίου μετ' ἐγκωμίων. *The memory of the Juſt is with praiſes.*

Let the godly therefore comfort themſelves againſt death with theſe Promiſes, *John* 3. 16. & 5. 24. & 10. 28. & 11. 25. 1 *Cor.* 15. 22, 57. 2 *Cor.* 5. 1.

* The Jews when they make mention of any of their deceaſed Worthies, are wont to do it with this encomium זִכְרוֹנוֹ לִבְרָכָה id eſt, *Memoria ejus ſit in benedictionem.* Which encomiaſtical ſcheme is taken from that of *Solomon*, Pro. 10.7. *Buxtorf. de Abbreviat Hebr.* Fuller. *Concor. Archiv. Oxon. Manuſc.* And *Mede* on Pſal. 112.6.

FINIS.

AN
Alphabetical Table.

A

AFflictions, p.146
Gods people subject to many and great Afflictions, 148
Afflictions *are very good for Gods children,* 151
The good which Affliction *doth to the people of God,* 152
The godly and wicked differ in their Afflictions, 156
The people of God have need of a great deal of faith and patience to bear Afflictions *quietly and cheerfully,* 158

Christians

Christians being furnished with these suffering graces, Faith and Patience, will be able to bear Afflictions *not only quietly but cheerfully*, 161
The use and fruit of Afflictions, 162
Alice Driver, 70,71
Anne Askew, 35
Aprice, 67

B

Bainham, 29
Believer *freed from the Law, how*, 127
Bilney, 25,26,27,28
Blague, 35
Bradbridges wife, 67
Bradford, 50,51,52

C

Christians *could not be conquered*, 10,11
Covenant, *the reason of the Hebrew name*, 93,94
What a Covenant *is*, 94
The several kindes of Covenants, ibid.

1. *The* Covenant *of Works.* 96. to 105
The Covenant *of Grace,* 106. to 129
Cranmer, 64,65,66

D

*D*Amplip, 33
Death *is common to all,* 182, 183,184,185
The misery which comes to the wicked by Death, 186,187,188
Whether it be lawfull to desire Death, 188,189,190
Whether may one pray against a sudden and violent Death, 191
Whether may one mourn for the Dead, 192
Whether a good man may fear to Die, 191
What a Christian should do to Die *comfortably,* 193
Dying *in Faith,* 179. to the end.

E

ERror, *All the* Errors *almost of these times may be confuted from the Doctrine of the Covenant*, 124. 126

F

FAith, *What it is*, 164
Farrar, 46
Filmer, 32
Folks, 68

G

GLover, 54,55

H

HAmelton, 24
Hanks, 48,49
Hector, 24
Hierom *of Prague*, 22
Holland, 69
Hooper, 40,41
Hunter, 45,46

Hus, 20

I

IGnatius, 18,19,20
Indulgencies, *Luther first opposed them*, 76

K

KErby, 34,35

L

LAmbert, 31
Latimer, 59. to 62
Laverock, 67
Lawrence, 46
Living *by Faith*, 164. to 179
Luther, *Divers memorable things of him*, 73. to 93

M

MArtin, *Why* Luther *was so called*, 73
Three Martins *much opposed the Papists*, ibid.
Martyr,

Martyr, *Observations concerning the* Martyrs *in general*, 1. to 16.
What a Martyr is, 1,2,3
The great honour of Martyrdome, 3,4
The several sorts of Martyrs, 5
They suffered chearfully, 6
Constantly, 6,7,8,9,10
With much comfort and assurance, 11,12
The number of them, 8,9
They were eminent in many graces, 13. to 16
Moice, 22

P

Person, 31,32
Philpot, 63,64
Pikes, 70
Polycarpus, 16,17
Pomponius Algerius, 24
Prests wife, 72
Prison, *A place of delight to the Martyrs*, 24
They did good and received good in Prison, 33
Promises, 129. to 146

R

Ridley, 56,57,58
Rogers, 36,37
Rough, 68,69

S

Samuel, 53,54
Sanders, 37,38,39
Serre, 23
Sincerity, 119,120,121
Sparrow, 68

T

Taylor, 43,44,45
Tyms, 66
Tyndall, 39,40,41

V

Voes, 22

W

Waid, 52
White, 47,48

Y

Young, 72

FINIS.

BOOKS

PRINTED FOR

Thomas Underhill

at the Anchor in

Pauls Church-yard,

or ſold by him.

Critica Sacra on the Old Teſtament and New.

A Treatiſe of the *Divine Promiſes.*

Choice Obſervat. of the *Cæſars.*

The Saints Encouragement in Evil Times.

Annotations on the New Teſtament.

A Treatiſe of Divinity.

Burgeſs

Burgeſs, *Vindiciæ Legis*, or Vindication of the Law.
Of Juſtification.
Thankſgiving Sermon. Two Faſt Sermons. Sermon of Juſtice. Sermon of Magiſtrates.
Clark, A Martyrologie or Hiſtorie of the Perſecutions of the Church in all ages and places.
Palmer } Sabbath.
Cawdry }
Palmers Catechiſm.
Memorials of Godlineſſe.
Woodwards, Childes Patrimony. Cure of Fear. Kings Chronicle. Thankoffering. Alarm to War.
Wallis, Plea for Congrega. Churches. Explanation of the Aſſemb. Cat. Tranſlation of *Apollonius*. Philoſophical and Theological Anſwer to the Lord *Brook*.
Dury, Faſt-Sermon.
Vicars Catechiſm.
Chronicle of the late Wars.
Kings, Marriage of the Lamb.
Morton, Touchſtone of Converſion.
Paget of Church-government.
Meditat. of Death. Family Duties.

Milton

Milton of Reformation.

Of Episcopacy against { *Usher.* / *Hall.* }

Blake, Birth-Priviledge.

Of Baptism against *Blackwood.*

Chaneys Catechism. Retractation.

Baxter, Aphorisms Just. Saints everlasting Rest. Of Baptism ag. *Tomes.*

The Narrative of the Covenant.

Balls, Trial of the new Church-way in *New-England* and Old.

The Troubles of *Frankford.*

Private men no Pulpit men by *Workman.*

Shorts, Poems.

Bartons Psalms.

French Alphabet.

Austins Catechism.

Cartwrites Sermon of the soul.

Of the power of the Magistrate.

Got, Essaies of True Happinesse.

His *Nova Solyma.*

FINIS.

of Reformation.
Of Episcopacy against { Cisley. Hall.
Blake, Birth-Priviledge.
Of Baptism against Blackwood.
Bowers Catechism. Retractation.
Baxter Aphorisms Just. Saints ever-lasting Rest. Of Baptism ag. Tower.
The Narrative of the Covenant.
Bell. Trial of the new Church way in New-England and Old.
The Troubles of Frankford.
Private men no Pulpit men by Workman.
Bowers, Poems.
Barrows Psalms.
French Alphabet.
Bayfons Catechism.
Carnwites Sermon of the Soul.
Of the power of the Magistrate.
Get. Essays of True Happiness.
Ha Nave Solitar.

F178679